

लाल बहादुर शास्त्री राष्ट्रीय प्रशासन अकादमी

L.B.S. National Academy of Administration

मसूरी

MUSSOORIE

पुस्तकालय

LIBRARY

अवाप्ति संख्या

Accession No.

21497

वर्ग संख्या

Class No.

307.703

पुस्तक संख्या

Book No.

Hej V.6



# Encyclopædia Mundarica .

BY

Rev. JOHN HOFFMANN, S. J.

*In collaboration with*

Rev. ARTHUR VAN EMELLEN, S. J.

*Assisted by the*

JESUIT MISSIONARIES

*MENTIONED IN THE PREFACE*

---

VOLUME VI

H

---

Superintendent, Government Printing,  
Bihar and Orissa, Patna  
1932.

[Price Rs. 6 only]

## II.

hā

*Remark.* In Mundari *h* is not a very strong aspirate. In some words where it is the initial, the Naguri people drop it. They say *Asur kahani*, ē, *ela*, *minr*, etc., where Ilasada people say: *Hasur kāni*, *hē*, *hela*, *moḍ horo*. When the latter lengthen the vowel in the first syllable of a word, the former generally reduplicate the vowel and insert a *h*. They say *baka*, *bohō*, *dohō*, *ihil*, *kahani*, *uhur*, instead of *bā*, *bō*, *do*, *il*, *ur*, *kāni*. They often resort to this reduplication and insertion even in the first syllable of the indet. ts. of prds., to denote a habit. In poetry the initial aspirate is replaced by *n*.

**hā!** interjection used to drive away crows.

**hā** var. of *g*, a breach in a dam.

*ha-gg*, *a-gg* p. v., (1) of a dam, to be broken through. (2) fig., to suffer loss in trading: *bepārre api takae hājana*.

**hā**, **hō** (Sad.) used by little children for *harāḍ*, I. adj., pungent: *hā utu aloma*. Also used as adj. noun of Spanish peper or strong tobacco.

II. trs., to mix with a hot condiment: *neairā hāakada*, *alom jōma*.

III. intrs. imprsl., with inserted

hab

prsl. prn., to feel a pungency: *hājgiñā*.

*ha-gg* p. v., to be seasoned with a hot condiment: *hāakana*, *alom jōma*.

**hab** Nag. **huā** Has. **huah** (Sinh. *hapa*, to bite; II. *hap*, sudden snatch with the mouth; *habak*, a bite) I. trs., to bite: *aleā seta balunī hahkiā*, enatee *balujana*, a mad dog bit ours and so ours too became mad. II. intrs., to bite: *biā hāhre eikan ranu lagaḍōa?*

*hab-en*, *huā-n* rflx. v., (1) to bite one's underlip: *taramara horoko jānare jōraka dipli latar lacoko habena*. N. B. To bite one's tongue is expressed by *alāḍ tagoḗn*. (2) of dogs and other animals, to bite close to the skin trying to kill vermin: *ne seta caḍlomre tikiko hahjāia*, enatee *habentana*. (3) to bite some part of one's own body: *taramara jontuko kīsante caḍlomko habena mentenā aiumlā mendo kainā lelakaḍkoa*.

*ha-p-aḥ* repr. v., (1) to bite each other, to fight with the teeth: *seta-kia hapaḥlana*. (2) to be in the habit of biting: *nīdo kentēḍ hapaḥ seta*. (3) sbst., the act of fighting with the teeth: *ne setakinaḥ hapaḥ janaḍ nekagea*. (1) trs. caus., to cause to fight with the teeth: *alope*



## hab

## hab

*hapabkika*.

*hapab-g*, *hupua-gg* p. v., to be caused to fight biting: mar ne setakia *hapaboka*, okonj daria?

*hab-g*, *hua-gg* p.v., to be bitten: balu setae *habianre* en setako gojia ad inia ihm berelte katikanko jomea, ente kako balua, when people have been bitten by a mad dog, they kill it and eat raw a little of its liver, then they do not get hydrophobia.

*ha-n-ab* vrb. n, (1) the amount or extent of biting: miad balu seta *hanabe* habkedkoa, hatu lāri setae purakedkoa, a mad dog bit all the dogs in the village; miad seta *hanabe* habledina mid khaūda jilui jomuterkada, a dog bit me so badly that it tore off a mouthful of flesh and swallowed it. (2) the act of biting: alea seta misa *hanahleda* kae balulena, taomtedo odu miad seta habkija enatee balumana. (3) the one who has been bitten: apea hatuen balu setia *hanahko* balutana, all those who have been bitten by the dog which went mad in your village have got hydrophobia. See also under *hanah* the use of this word in joinery.

N. B. In scoldings or displeasure both the Nag and Has. people use *hab* idmly., like *ore*, *rakorum* Has. *engra* Nag. (1) in conjunction with *ka'a*, as a kind of oath or imprecation: kula *habikida*, neain kajitada, gota hatuko kadraāinatana, I deserve to be killed by a tiger for having said these words: the whole village now is incensed against me; kula *habu* enkanakom enkabara, thou

fellow who deservest to be killed by a tiger, thou doest such things! oko kula *habi* alea babae irkeda? What fellow, whom the tiger should kill, has reaped (and stolen) our paddy? (2) as intrs. imprsl. prl., (a) in affirmative sentences, to do smth. which one should not, or should no more, do: nekan landia jatikolo *kā* kajidarioa: naminan kami lelqtana, pitte *habkija*, who can tell the laziness of such a man? See the amount of work there is, and nevertheless he has gone to the market. (b) in negative sentences, not to do what one should do: mandidipili *kā* *habkedma*, nā okotare namoa? When there was cooked rice thou hast refused to eat and, now that there is none, thou askest for it; pitte tamaku kiriale kullia, *kā* *habkija*, we sent him to the market to buy tobacco, he did not go. In both such affirmative and negative sentences, the Nag. people use also *khoraō* or *jhāuśel* instead of *hab*. (3) in the cpds. *haban*, *habidi*, *habunra*, in the intrs prsl., intrs. imprsl. or flx. v. (i) in affirmative sentences, to come on, to go away or to come out of the house, when one should not or should no more: setare hiju mentee kajilena aubuterotanro *habanjia* (*habanjadae* or *haban-tanae*) he had been told to come in the morning, and, now that it is getting dark, there he is coming at last! naminan kami lelqtana, pitte *habidkeda*; ennatebu rāja, nāenana *habunraja*, we have been calling him for a long time and, now at

## haba

## haba-a-haba-a

last (when it is too late), he comes out. (b) in negative sentences, not to come on, not to go away, not to come out, when one should: setare *kā habaukja*. In these cpds. also the Nag. people often replace *hab* by *khorao* or *jhausel*.

**haba** (II. *khob*, fold, wrinkle) I. sbst., the fold of a *dhuti* (loin cloth) where it is tucked under the belt or under that part of the cloth which is wound round the waist; the fold of a *bagōa* where it passes over the string which sustains it; the corresponding fold in a *botoi*: *dhutira haba pocojanre dhuti eatakaōjanako mena*.

II. trs., (1) to pass, the end of a loin cloth (*dhuti*, {*botoi bagōa*) under the belt, string or part of the cloth wound around the waist: *bagōa janaō baransa kardanireko habgeu*. (2) when striking, to get one's axe, stick, etc., hampered by a creeper, string, etc., which folds itself over the blade or around the stick: *daru matanre ruruanaŋfire hake habkeda* (or *hakete ruruanaŋfire habga*). (3) to stretch a rope around a bundle without making a knot or tucking in the ends of the rope: *sān baba bari habgakada*, *kae tonḍomakada*, *surbudo kae surbudakada*.

*haba-n* rlx v., to put on a loin cloth as described: *dhutiko, botoiko, bagōakoko habna*.

*haba-gg* p. v., meanings corresponding to the trs.: *bagōa baransare habgaou*; *daru matanre ruruanaŋfire hakere hablena*; *hake ruruanaŋfire hablena*.

*ah-n-abg* vrb. n, (1) the extent to

which the axe is caught in a creeper: *jumbara bitarre daru matanira tai-kena, ruruanaŋfire aŋira hake hanaba hablena, goŋa jūru ekōlarena*, I was cutting a tree under a tangle of vegetation, by mistake my axe landed with such force on a branch of a *Bauhinia* creeper that the whole cluster shook. (2) the fold of a loin cloth as described: *hanabga pocojana*.

**haba, habē, habi, hamā, hamē, hamī, hambā, hambē, hambī**, (Kh. *haba*, when; Or. *habka*, as much as can be bitten off at a time) syn. of *sante* Nag. *sante* Has. *joked, jāu*, postp., (1) of space, up to, as far as: *han daru haba nirakam*, keep running up to yonder tree. (2) of time, for, during: *moḍ candu haba tainne*, remain for a whole month. (3) of numbers, up to, as much as: *mōrē taka haba mena*; *iril hoŋo habako dasina honara*, as many as eight men would take service.

**haba-bagōa** sbst., in jest, syn. of *bagōa, cōkebagōa*.

**habākaō, habkaō, hubākaō** Nag. (II. *hapakkur*, greedily, Or. *habka'ā-ārā*) syn. of *soḷka*, to devour full-mouthedly, to gulp.

**haba-a-haba-a, haōa-a-haōa-a** Has. with or without the affs *ge, re*, adv., in the side of the body between the lower rib and the hip: *saram tuŋatanre habaahaba jokame*, when shooting a sambar, aim at its flank; *habaahaba hasuŋaŋira*, I feel pain in the side of my waist; *hoŋoko habaahabare gusalekore rokageko tarandaraōa*, if one punches a man

**hab-au**

in the side of the waist, he will at once fall backwards.

**hab-au** see N. B. (5) under *hab*

**habg, habj** vars. of *habg*.

**hab-idi** see N. B. (3) under *hab*.

**habkaõ** var. of *habikaõ*.

**habkuria** Nag. (Or. *humkuria*, with one's face downward; Sad. *habkuria*, i.e., *habk* and *ghurek*, to revolve) syn. of *biddulu* Has.

**hab-rikub** I. abst., the act described under the trs.: amã *habrikub* lelte kadraðainatanlekaina tũrkedma, seeing thee bite thy underlip I thought thou wert angry with me; apeã *habrikub* samagajũ, karea bano, ora e'lekape baifa? It seems that you set your teeth in vain: you have no money; how are you going to build a new house?

II. trs., (1) with *moca* as d. o., to suck in and bite one's underlip, thus showing the teeth, through anger whilst making a great effort or showing strong determination: ne hoõ jãng racajõrakad diplimocae *habrikubea*. (2) fig., with *kami* as d.o., to be firmly decided to do a work; to set one's teeth against obstacles to a work: baba irle *habrikubũtadu*; ne kumi *habrikubepe*.

III. intrs., with or without ind. o., first meaning of the trs.: racajõrakad diplũ *habrikubea*; *habrikubaitane*, he shows his anger with me by biting his underlip.

*habrikub-en* rlx. v., first meaning of the trs.: jãngae korãntãne janaõe *habrikubena*.

*habrikub-e* p.v., corresponding meanings: jõr uruajadlogge amã

**hacara ganduĩ**

*moca habrikuboa*; ora baido ne sirina *habrikubakina*.

**hab-ukũrum** (1) occasionally syn. of *habrikub*. (2) sometimes, in Nag. syn. of *rukũrum*, of tigers, cats or dogs, to keep their teeth firmly embedded in their victim, pressing it down on the ground with teeth and paws.

**hab-urũna** see N. B. (3) under *hab*.

**hacã** Nag. (1) var. of *hocã*. (2) (II. *hackã*, a jolt, a shock) trs., to pull off suddenly what a woman is carrying on her head: caũli dupũtane tai-kena, Saũ *hacãtã* (or *tũakũ hacãtã*), soger caũli endãnana, she was carrying a basket with rice on her head, Saũ pulled it off; all the rice was thrown on the ground.

**hacãd-hocõd, hacãd-hucud** Nag. var. of *acãdãcud* Has.

**hacara-ganduĩ** Has. (Or. *khurnã*) syn. of *kacũkũ* Nag. I. adj., of bits obtained by the division or truncation of long objects, as wood, cloth, rope, etc., stumpy, short, truncated: *hacara-ganduĩ* baãarko kutamepe, join together the bits of rope into one length. Also used as adj. noun: nekan *hacara-ganduĩ* eikan kami hobaoa? Of what use are such short bits?

II. trs., to cut or divide a long object into short pieces: bũar cenãmentẽpe *hacara-ganduĩkeda*?

III. intrs., in the df. prst., to be a short piece: soben pigatabu *hacara-ganduĩtana*, cenãtebu pũtom-

We have only bits of rope; how can we make the rice bale?

**haciā**

*hacaragandui-q* p. v., to get reduced to short lengths : potomtāle taikena, pagiko *hacaraganduijancile* hokajana, we were making a rice bale ; all our ropes having snapped into pieces, we had to stop the work ; ne daru bitikeaḍ tisinge *hacaraganduiḡka*.

IV. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *siḍ, mḡ, topaḡ rika* : meromkata *hacaraganduiḡeko* topaḡkeda, they have chopped the goat's leg into short pieces.

**haciā, hacu** var. of *acy*, to sneeze.

**hacumbu** I. adj., of a bundle or sheaf, tied too near the upper end so that it looks more or less conical : *hacumbuḡ* birako tolrūraepe, tie afresh the sheaves tied too near the ears. Also used as adj. noun : *hacumbuḡko* tolrūraepe.

II. trs., to tie a bundle or sheaf as described : biram *hacumbuḡkeda*.

*hacumbuḡ-q* p. v., of a bundle or sheaf, to be thus tied : tolrūraeme, ne jatako *hacumbuḡakana*.

III. adv., with the afxs. *ange, ge* ; also *hacumbuḡhacumbuḡ* with or without the afxs. *ange, ge, tan, tange*, syn. of *combege*, *copoḡḡcopoḡḡ*, modifying *tol* : ne bira *hacumbuḡgem* tola-kada.

**hacur, nacur** poetical vars. of *acur*.

**haḍ** I. adj., with *daru, bata, arkaḷa, kunḷa*, etc., sawn : cola daruko kirinaepe, *haḍ* daru purḡ gonoraḡakana, buy timber pared with the adze, sawn timber is too

**haḍ**

II. trs., (1) to cut with a sawing motion, using any instrument at all : a saw, a knife, an axe, etc., in contrd. to *mḡ* and its diminutive *sawḡ* to cut with a striking motion : daru *haḍtekojana*, they went to saw wood, to work as sawyers.

(2) syn. of *haḍgoḡ*, to cut the throat : onḍokako *haḍkḡa* ; kasadako urikoko *haḍkon*, kakḡ koramkoa.

(3) to castrate animals by cutting : bakrahonko purateko *haḍkon*, young he-goats mostly are gelded by cutting. (4) in H.s. of running water, to eat away the ground on the side of the stream : apitunḍu pūḡita tirinakesedepe käre māḡmāḡite ḍa apḡ apū *hadea*, dress with superposed stones the end of your embankment at the outlet, otherwise by little and little the water will eat it away.

III. intrs., of earth ; to get eaten away by running water : bandaari *haḍḷana*, dirite tirinakeseḍtap ; the embankment of the bund gets eaten away, protect it with a wall of loose stones.

*haḍ-en* rflx. v., to cut oneself (with a sawing motion) : jilu geḍtandipḡi *haḍenjana*.

*ha-p-aḍ* repr. v., to thus cut each other : ne honkina katu ciḡpe sakrika-taḍkinaa? *hapadakinajḡ*, why did you let these two children get hold of knives? They may inflict cuts on each other.

*haḍ-q* p. v., meanings corresponding to the trs. : tii *haḍḷena* ; miad sim *haḍḡka* utumente ; ne bandaari holara marara bāḡite purḡge *haḍjana*.

*ha-n-aḍ* vrb. n., (1) the extent of cutting, sawing, castrating: *hanad* kadeben, *tisia ne daru eabaḡka*; *tisia sādako hanadle hadkedkon*, hature miado kako sareakana, we have castrated to-day all the bulls in the village. (2) the act of cutting, sawing, castrating: *ne hoṛoḡ hanad kaina sakutana*, I do not like his way of sawing. (3) what has been sawn, cut or castrated; *ne hoṛoḡ hanad kaina sukuatana*; I do not like the wood sawn by this man; *ne hoṛoḡ hanadko huṛina dinreko bugiḡtina*, on mēnte nigele *hadrikaḡia*, the animals castrated by this man get cured in a short time, therefore we make him castrate for us.

**hād, hād** (II. imper. of *hatuā*) interjection, away! out of the way! *hād! alom nāṛēna*.

**hadā** sbst., name of two plants: (1) *hadā*, *hatuhadā* Has. *ol* Nag. *Amorphallus campanulatus*, Bl.; *Aroideae*,—a herb with large (sometimes 1' across), globose, usually much-warted tubers, and solitary, 3-partite, pinnately cut leaves which do not appear on tubers that are in flower. It is cultivated. (2) *hadā* Has. Nag. *lonaxhadā* Nag. *birhadā* Has. *botuḡojorena* Biru, *Plesmonium margaritiferrum*, Schott; *Aroideae*,—a herb with very white, usually warted, globose tubers only 4" across, and solitary leaves which are 3-partite with pinnatisect segments and do not appear on tubers that are in flower. It is not cultivated.

The petioles of both these plants are used as a vegetable and their tubers are eaten. But if the latter are not boiled several times changing the water, or boiled with tamarind pulp or leaves, they have a noxious acidity which affects the throat with unbearable itching. Even when so prepared, they produce the same effect if eaten hot, unless plenty of tamarind have been added. It is said that this effect may sometimes become fatal. Acid drinks are an antidote. The raw tuber, well ground, is rubbed on swellings of the extremities.

**hājābād** var. of *adābud*, very much, very many.

**hadāḍ** sbst., an undershrub so called.

**hada-hada, hodo-hodo, hudu-hudu** (*Sadhadhad*; Or. *khukhadruā*, to make a boiling noise) I. adj., (1) with *sari*, the noise or roar of falling or rushing water: *hahahada sari aiṃṃṡtana*. Also used as adj. noun: *hadhadā aiṃṃṡtana*. (2) with *dḡ*, falling or rushing water: *hadahada dḡe ote purage huajana*, the ground has been deeply dug by the rush of the water. (3) fig., with *landa*, roaring laughter: *hadahada landa sandakete netajaked aiṃṃṡtana*. Also used as adj. noun when the meaning is clear from the context: *okoetako sandakreko landatana?* *hadahada netajete aiṃṃṡtana*. N. B. *hodo-hodo* and *hudu-hudu* are not used in this fig. meaning.

II. trs., with or without *landa* as d. o., to roar with laughter: *hoṛoko*

## hada-hada

purasa landa kako *hadahadea* ; horoko purasa kako *hadahadea*.

III. intrs., of water, to roar : saragi *hadahadutana*, the waterfall roars.

*hanahadu-n* rflx. v., to roar with laughter.

*hadahadu-g* p. v., of roaring laughter, to be indulged in : landa alo *hadahadugka*, en orare hasutanj durumakana.

IV. adv., with or without the afxs.

*ange*, *ge*, *tan*, *tange*, (1) of water :

saragi *hadahaduge* dultana ; *haduhadatan* gara siritana. (2) of people : pithorare kuriko jamajane *hadahadutanko* landaei, when women are together on the way to or from the market, they (generally) indulge in roars of laughter.

**hada-hada, hudu-hudu** (Or. *had-had-amba'* *and*, to kindle into a flame) syn. of *dagadaga*.

**hada-hada, hudu-hudu** (Sad. *had-kadusura*) var. of *gadigada*, but used also of people : *haduhadutan* horoko hijutana, people are approaching in a crowd.

**hadail, adail** (Sad.) I. s'bst., in games, a successful drive, a goal : poda inuare api *hadailteko* digrikeda, at hockey they won by three goals ; *hadail* auri hobagre sobenko baeabajana, in the play at marbles all the members of the attacking party got out of the game before they had driven any adverse marble across the line.

II. trs., to drive an adverse marble across the line in the play at marbles : sobenle *hadailcabakeda*.

III. intrs., (1) same meaning : ciminsape *hadailkeda* ? (2) to make

## had-bandji

a goal at hockey or football : barsale *hadailkeda*.

*hadail-g* p. v., (1) prsl., of a marble, to be driven across the line : Samua *hadailjana*, Samu's marble has been driven across the line. (2) imprsl., of a drive, to be successful ; of a goal, to be made : barsa *hadailjana*.

**hadaka** var. of *hadkio*.

**hadara** Nag. **hajara** Has. (Sad. *hadra*) adj. and adj. noun, (1) of fowls, the tallest kind of barn door fowl. (2) fig. of people, very tall and strong. miaɔ *hadara* horo hijutana ; h. *hajara*, kotemtana ?

**had-bandji, had-bandu, had-bandu** I. s'bst., the severance of the tip of smth. : *hadbandi* jan ranu lagaore ka jremuaga, when the tip of v. g., a finger, has been cut off, it can no more be joined back by any kind of medicine.

II. trs., to cut or chop off the tip of smth.

*hadbandi-n* rflx. v., to cut or chop off the tip of one's finger, toe, etc. : gandaentire bina huakemre, rokage mid uti *hadbandiure* baioa, if thou happen to be bitten by a snake in the tip of thy finger, it will be well to cut off at once a whole phalanx.

*hadbandi-g*, *hadbandi-gg* p. v., of a tip, to be cut or chopped off : ne kera eadlome gaorakahtana, *hadbandigga* ad sunumtee coroka, the sore at the tip of this buffalo's tail is spreading, let the tip be cut off and the wound cauterized by a dipping in boiling oil.

## had-cata

**had-cata** I. adj., with *darn*, one half of a tree sawn lengthwise in the middle : *hadcata darule kuntaakada*, we used as post half of a tree sawn along the middle. Also used as adj. noun : *miaɬ hadcatgle kuntaakada*, etateɬ kupulko idikeda.

II. trs., to cut in halves, lengthwise with sawing motion : *taɛare hadcatkeda ad barankinalia jomkeda*.

*hadcata-gɔ* p. v., corresponding meaning.

**hadɖa** (Sad. *hader*) I. trs., to pour out a liquid or small things, as grains, in great quantity, all at once : *ɖac hadɖakeda* ; *caɳli alom hadɖea*.

II. intrs., to vomit suddenly : *suɳɖ-buɳɖiɕi jula japaregece hadɖakeda*, having felt the food turning in his stomach he suddenly vomited near the fireplace.

*hadɖa-n* rflx. v., same meaning.

*hadɖa-g* p. v., to be poured out or fall out as described under the trs. : *baba dupiltanreɕunaki uiɳlena*, *baba horare hadɖajana*.

*hadɖaken* adv., modifying *dul*, *uiɳ*, *hiri*, *ula*.

**hadɖa-huɖɖu** freq. of *hadɖa*, like which it is constructed. As adv. it may take the afxs. *ge*, *tan*, *tange*.

**had-gandui** trs., to cut with a sawing motion a long object into short lengths.

*hadganduɳ-g* p. v., corresponding meaning.

**had-goɕ** trs., to kill by cutting the throat.

## hadkaɔ

*hadgoɕ-n* rflx. v., to kill oneself by cutting one's throat.

*hadgoɕ-g*, *hadgoj-g* p. v., to be killed by having one's throat cut.

**had-gur** trs., to fell a tree by sawing its foot.

*hadgur-g* p. v., corresponding meaning.

**had-had** var. of *hadahada* in all the meanings of this word.

**had-hundi** trs., to gather by sawing : *taktabu hadhundita*, let us saw and make a number of planks.

*hadhundi-g* p. v., to be sawn and gathered : *arɕata hadhundakana*, a number of laths have been sawn.

**hadiaɔ** (II. *hadɳjɳnɔ*, to be alarmed) trs., to cause smth. to be downhearted : *ne kajiteko hadiaɔkɛi*. *hadiaɔ-g* p. v., syn. of *hurɳjɳjɳ*, to become downhearted.

**hadkaɔ**, **hadakaɔ** (Sad. *hadkɛk* ; Or. *hadhudra'ɔ*, in a blaze) used in conjunction with *hasu* in Nag. only. I. sbst., (1) the bright flame of a fire : *sɳn ɔraɔlere seɳgelɛɛ hadɛk ɔ hokaɔa*. (2) the boiling over of water : *seɳgel ɔraɔlere b.sara ɖaraɛ hadɛkaɔ banogɔa*.

II. adj., with *seɳgel*, a flaming fire : *hadɛkaɔ seɳgel purite lasurjana*, the fire lost its bright flame owing to the water boiling over. Also used as adj. noun : *guɳɖuarre hadkaɔ letenɛ niridikeda*, *guɳɳjɛ jalkaɔ-akange mente*, seeing bright flames at the entrance of the watching shed, I ran away thinking that it was perhaps on fire. (2) with *ɖa*, syn. of *hadɛkaɔakan ɖa*, water that has been projected over the rim in boil-

## hadkað

ing : *hadkað date* senagel êrêjana. Also used as adj. noun : *hadkaðle* senagel êrêjana.

III. trs., (1) to cause a fire to burn with a bright flame : senagel *hadkaðlere* nãge dâ basarôa, if you make a bright fire the water will boil at once. (2) to cause water to boil over : nekan senagel dâo *hadkaðea* ; dâ alope *hadkaðea*, senagel êrêgoa. (3) with *hasu* as d. o., to increase a patient's suffering : edkan ranute hasupe *hadkaðkeda* (or *hadkaðkîa*), you have increased his pain by giving him a wrong medicine.

IV. intrs., (1) prsl., (a) of a fire, to raise flames : senagelre hasasunum tōlena, enamente *hadkaðtana*. (b) of water, to boil over : dâ *hadkaðtanre* motoge rakaboa, when water boils over, it rises in a mass. (c) of physical pain, to increase : hasu *hadkaðtana*. (2) imprsl., with inserted prsl. prn., to suffer more pain : *hadkaðnadia*.

*hadkað-n* rslx. v., to cause an increase in one's own suffering : petō loate lāhasu *hadkaðnjana*.

*hadkað-g* p. v., meanings corresponding to the trs., and same meanings as intrs. : senagel *hadkaðga* ; dâ aloka *hadkaðg*, senagel êrêgoa ; inia hasu mārīnārīte *hadkaðgtana* ; hasu *hadkaðjana*, his suffering has increased.

*hadkaðge*, *hadkaðleka* adv., modifying *rika*, *jul*, *puri*, *hasu* : *hadkaðge jultana* ; dâ *hadkaðge rikaakana* ; *hadkaðleka* hasunadia.

*hadkaðgge*, *hadkaðpleka* adv., modifying *rika*, *tiq*, *julrika*, *puririka*,

## hadpat

*hasurika*.

*had-lajora* same as *lajora*, the wound being produced by cutting, not by striking with an axe. It is not used as adv.

*had-laparkad* same as *laparkad*, the wound being produced by cutting, not by striking with an axe.

*hadoa* I a l j, having a depressed part, a spot lower than the rest : *hadoa* ari bairūpaoka, let the embankment, which is too low in one place, be repaired ; miad *hadoua* potom bāri alea oŕare mena, oŕodo banoa, there is in our house only one rice bale and part of it has been emptied. Also used as adj. noun : aŕira *hadoa* dulpretape, raise the low spot of the embankment.

II. trs. caus., to cause a spot to get lower than the rest ; to cause a depression : potomle *hadouakeda*, we have emptied part of the rice bale.

*hadoa-g* p. v., of a spot, to become depressed or lower than the rest : bandaari talare *hadoa*jana, mara dâ hijujanredoe pariŕia, the embankment of the bund is lower at one spot, if heavy rain comes the water will flow over there ; ne potom barpīttaetele oŕakada, enreo *hadoa-girijana*, for two weeks only have we been taking rice from this bale, nevertheless part is empty already.

*hadpat* *fula* Haines, sbst., Justicia Betonica, Linn. ; Acanthaceae,—a tufted shrub 2-4' high, with ovate lanceolate leaves, acuminate both ends, and terminal spikes of white green-veined bracts with small



**hadra**

white, rose-spotted flowers.

**hadra** Nag. trs., to tear a cloth into tatters : lijae *hadraqakada*.

*hadra-g hadra-gg* p. v, of cloth, to be torn into tatters, to get into tatters.

**hadur, haduri, haturu, handur, handuri, handuru** Nag. **handir, handiri**, Has. var. of *adur*

**hada, hada-uri, hara uri** (Sinh. *harak*, bullock ; H. *khailā*, a steer) sbst., a bullock : bāriakoḡ gaḡi maparaḡ *hadakote* eḡaḡḡtana, the carts of Hinlu merchants are drawn by large bullocks.

**hadah** Nag. (1) syn. of *kippa*. Note that *harāh* Has. is syn. of both *kappa* and *kinju*. (2) occasionally var. of *haḡ*.

**hada dumbu** syn. of *hadupa'a*.

**hadaga, hadagar, hadoga, harha, harhaphora, harphora, harpora**, also **hadaga-kula**, etc., Nag. **haroga** Has. (Sad. *harkū*) sbst., the Striped Hyena, *Hyacna striata*.

**hadagar** Nag. (H. *harharānā* ; Sad. *rugur-rugur karek*) syn. of *garjaḡ* which in Has. is distinguished into *hurugur* and *harḡ*, two onomatopes, the first of which looks like a var. of *hadagar*.

**hada-pota**, sometimes *hadudumbu*, sbst., *Spermacoe hispida*, Linn. ; *Rubiaceae*,—a procumbent, perennial herb, with quadrate branches, opposite leaves and small, lilac, tubular, 4-petalled flowers. A handful of the roots of this herb and a handful of *dagadedḡ*, an alga floating in still waters, are put to boil in a covered pot. Being then taken from the

**hae**

fire and the lid removed, the vapour is inhaled to kill so-called tooth worms. This plant, called *pitnaraḡ* by the Santals, is not used as a pothrb by the Mundas.

**hadha** syn. of *hadaga*.

**haḡi, haḡira, haḡire, harī, harīra, harīre** (Sid. ; Or. *harī*, away, beyond) exclamation used to drive away dogs.

**hadjora** (Sad.) **harjora, harajora, harajuri** sbst., *Tinospora coriifolia*, Miers ; *Menispermaceae*,—a common extensive climber with cordate glabrous leaves, flowers in axillary and terminal racemes and red drupes. The whole plant, well ground, is applied on fractures. Hence the name, which means Itly. bone joiner. The Santals give this name to another climber, *Vitis quadrangularis*, called *harkankan* by the Mundas, and similarly used for cattle.

**hadoga** var. of *hadaga*.

**hadri** Nag. (H. *hadḡi*, bone) syn. of *ruḡgururḡgu* Has. of animals, with only skin and bones.

**hadri-hadri** Nag. syn. of *regerese* Has. of fruits, with hardly any pulp.

**hae, hāe** (H.) I. interjection of pain. It may take the affxs. of address *na* or *ga*, and often ends with the poss. *tairḡ* : *haenatairḡ* !

II. adj., in the redoubled form only, with *kakḡla*, exclamations of pain : *haehae kakḡla aḡumḡtana*. Also used as adj. noun *haehae aḡumḡtana*.

III. intrs., to exclaim *hae* : *cekanaḡ hasujaḡmam haejada* ? What ails thee that thou exclaimest *hae* ?

*hae-n*, generally *haehae-n*, 1flv. v., same meaning : enaŋātee *hachuen-tana*.

*hae-q* p. v., imprsl., of the exclamation *hae* to be uttered : huŋiahuŋia hasureoei *haeoa* ?

*ha-n-ae* vrb. n., the loudness of the exclamation : *hanace* hačā bakŋiātena aiūmla.

*haeken* adv., modifying *kakila* : *haekene* kakālala, he uttered an exclamation of pain. This adv., with the copula *a*, is also used intrsly., in the meaning, to feel sudden grief : maria bandatana hajina, aiūmkeŋei aiūā jīdo *haekena*, I felt a pang on hearing that my great bund is breached.

**hača** (II. *haukū*) I. sbst., a strong desire, a physical or moral craving for smth., in entrd. to *sanaŋ*, a desire : enaŋ *hača* banoatana, I feel no craving for that.

II. adj., (1) with *eiŋ*, (*a*) things apt to excite a strong desire : joŋo, uli, enado *hača* eiŋ : ena jomtanko lellekore mocare ulida ŋuŋaŋa, tamarind and mangoes are things which excite a strong desire : to see others eating them makes the mouth water. (2) things for which one has a craving or strong desire : *hača* eiŋ tisinia namakada. In this meaning it is also used as adj. noun : neage aing *hača* taikena, tisinia namakada, this is what I was craving for, I have got it at last. (3) with *hoŋo*, syn. of *jumburi*, a greedy person : *hača* hoŋoko jānāge jomakan aŋgaŋko, greedy people crave for eating one thing after another.

III. trs. caus., to try to excite a strong desire in smb. : enaŋate cinite (or cini) ne hone *hačajia*, its mother tries to excite in this child a desire for sugar (by feigning to eat the sugar in its presence).

IV. intrs., prsl. or imprsl., to have or feel a craving or strong desire for smth. : hont-kinā *hačātana*, jiaŋ honge senkore kūbkinā dularaia, they crave for a child of their own, when anybody's child goes to their house they fondle it very much : cenge *hačikena* or ceng *hačakia* ? What was it he desired so much ? ne kode holoaŋka, laŋ *hačātana*. (In the last sentence the subj. *bu*, *le* or *ko* is understood).

*ha-p-āŋ* repr. v., to try and excite a strong desire in each other : miaŋ hon ciniŋ sibana, oŋo miaŋ hon laŋ, enaŋekina *hapačātana*.

*hač-q* p. v., to get excited into a strong desire : nimir kaŋŋaratele *hačagiana*, nowadays a strong desire to eat jack fruit is excited in us (by the repeated sight of people plucking or eating this fruit) ; dikukajiteia *hačakana*, I want very much to learn Hindi ; apute turūi candyleka eŋŋree taikena, enate ne hon hebee *hačakana*, its father was away for six months, that is why this child wants to sit so long on his hip.

*ha-n-ača* vrb. n., (1) the intensity of a desire or craving : *hanača* hačakia jāmin māŋagareo iliŋ kaŋkedgea, he felt such a craving for rice beer that he fain bought it at any price. (2) the act of desiring strongly or craving : muŋia *hanača*.

## hačq-burq

doe harohkeda, oroge hačajia, at first he overcame his craving, but now he feels it again.

V. adv., with the afxs. *ange, ge*, modifying *let, aŋum, aŋkar, tor, kaji, uduh*, so as to get a craving; so as to excite a craving: *kaŋagetq* lekeda, it excited in me a craving when I saw it.

**hačq-burq** Nag. var. of *hačam-burq* Has.

**hačad, hačd** (Or. *khaiñā* to dry up) trs., to dry up the superficial or adventitious moisture of smth, in en'rd. to *rōo*, to dry its natural or inner moisture: ne lija lumakana, *hačademe*. Note the sayings: (1) *tira dako hačadjada*, they take a rest after having washed their hands, i.e., after their meal. (2) ne gomko *tira da kae hačadrika*, this master sends us to work at once after our meals.

*hačad-en* rflx. v., to dry oneself or the clothes on one's body: lija *hačadenmente* jetere senbarajada; *guroko lumjankore hačadenmente* rusako baiia, field rats make a special nest (different from that where their litter lies), wherein to let themselves dry when they are wet; *serqtee hačadentana* (or *gosq-hačadentana*), he wipes himself with a rag.

*hačad-q* p. v., (1) to get free from adventitious moisture: *sāraakan baba hačadkqate rōroa*, paddy which has been parboiled for the 2nd time, first gets free from the moisture accruing from the boiling, and then loses its natural moisture. (2)

of sores or boils, to get free from pus or serosity: *gura hačadjana*, there is no pus or serosity left in the boil.

*ha-n-ačad* vrb. n., (1) the extent of superficial drying: *hanačad-jana*, *apimāre ločoa cabauterjina*, the low rice field dried so quickly that in three days all the water has disappeared from its surface. (2) the act of drying on the surface: *hanačadte ločoa sīdariqleka baijana*, the rice field, by losing its surface water, has become fit to be ploughed. (3) the thing which has lost its adventitious moisture or surface water: *bar antarleka hačadakina* lella orq ci *hačad orqakana*?—En *hanačadqe*, *orqdo anri hačadoa*, I saw two divisions of the field where the water has been exhausted; is there more now without water? There is (only) that dry part (which thou hast seen) it has not yet dried further.

**hačad-giri, hačd-giri** cfr. *hāčadq*, I. trs., (1) to free entirely from water or adventitious moisture. (2) fig. (a) to disgust mentally: *hačikuči kaji uduhduhtee hačadgiričina*, he bored me by telling me all kinds of things. (b) to astonish: *miad kajiteko hačadgirikja*.

II. intrs. imprsl., (1) to feel mentally disgusted: *apea kaji orqdo kaina aŋumea, hačadgiričina*. (2) to feel astonished: *en hal aŋumkedei hačadgiričina*. N. B. *hāčadq* and *hasandq* are used in the same fig. meanings.

*hačadgiri-q* p. v., corresponding

## hača-huū

meanings: ločota *hačadgiriakana*; musia ranu lagaðleðrege gað *hačadgirišana*; ne hofo kajibujaðtera *hačadgirišana*, I am tired of trying to make him hear reason; en kani tačanlandilekaina *hačadgirišana* (or tačanlandijana), I have become as hard and worn over that work as an alligator's bottom, i.e., quite disgusted with it. nea kaji aiumtera *hačadgirišana*, I was astonished when I heard this.

**hača-huū** Nag. syn. of *hačam-huām*.

**hačajanji, hačjanji** I. adj., rare, difficult to get, got with difficulty: doṛobosoko *hačjanji* daru alope laṛikakoa, sanjokoko laḡagāṛaðkere daru uamrūṛa maskila, do not put a careless man to work with an adze on a piece of rare wood: if he were to spoil it, it would be difficult to get such another piece; *hačjanji* puajim hente netekere eimindin taīna? If thou spend on one thing and another the (little) wealth thou hast gathered with so much difficulty, how long will it last?

*hačajanji-g* p. v., to become rare or difficult to procure: aleḡ simaure daru *hačjanjiakana*.

II. adv., with or without the afxs. *ange, ge*, modifying *nam*: *hačjanji* miḡ ṭakaina namakada, with difficulty I succeeded in gathering a whole rupee.

**hačam** I. abs. n., a slightly rough feeling: cabkatanaina, mandi jomlere *hačamiḡ* aṭakarea, I have aphthae, I feel a roughness in the mouth when I eat rice.

## hačam

II. adj., of feeling, especially in the mouth, slightly rough or harsh, in entr. t. *rayam*, denoting a higher degree; *harsanlaḡ*, somewhat less rough than *hasaraḡ*, *haradḡharaḡ*, *hasaḡhasaḡ*, which denote the highest degree; and *kasahkasah*, restricted to feeling in the mouth: babasakam capulere *hačamgea*, jomlere *hačamgea*, if you touch a blade of paddy, it feels rough; if you chew it, it also feels rough.

III. intrs. imprsl., to feel a material roughness: gangaēmandi *hačamiña*, I always find cooked Sorgho rough in the mouth.

*hačam-g* p. v., same meaning: gangaēmandite moeaina *hačamḡtana*.

IV. adv., with the afxs. *ange, ge*, modifying *aṭakar, jom, capu*.

**hačam, hačam-hačam** Has. Nag. **hača-huū, hačar** Nag (Sad. *hata-huū*) syn. of *pusupusu*.

I. adj., with *jagar*, a whispered conversation. Also used as adj. noun: abenaḡ *hačam* hokaoa ci kā hokaoa?

II. trs., (1) to whisper smth: cikanḡben *kačamjada*? (2) to speak to smb. in whispers: alom *hačamiña* (or *hačamaiña*), sobenko aūmeleka jagarainaṃe; alom *hačariṛa* (or *hačariṛa*), ačḡ monlelekae kajika, do not whisper to him (i.e., prompt him), let him speak his own mind.

III. intrs., with or without ind. o, to whisper: oṛḡ bitarrekina *hačamkena*; alom *hačamaiña*.

*hačam-en* rflx. v., same meaning: enaṛaṭokia *hačamentanreo* kakia asadiḡ tana.

*ha-p-ačam* repr. v., to hold a whispered conversation: *cenakokia hapačamłana kabu kajidaŕi*. *Hačam-hačam* and *hačahuu* have no repr. v. *hačam-g* p. v., of speech, to be whispered: *jetan kaji aloka hačamg*, *kakälate jagarepe*.

*hačam*, *hačar*, with the afxs. *ange*, *ge*; *hačamhačam*, *hačahuu*, with or without the afxs. *ange*, *ge*, *oge tan tange*; also *hačamleka*, adv., modifying *kaji*, *jagar*, *kuli*, *uduŕ*, *rika*, *rikan*.

**hačam-buŕu** Nag. Has. **hačā-buŕu** Nag. to speak in whispers alternating with a low muttering voice. Constructed like *hačam*, *hačamhačam* but without repr. v. As adv. it may take the afxs. *ange*, *ge*, *tan*, *tange*.

**hačamge** Nag. syn. of *keoŕameoŕ* Has. adv., modifying *aŕākar*, *rikaŕ*, *seno*, *hiŕu*: *en ŭonaa talare hačam-ngeŕa aŕākarkada*, I felt rather lonely and uneasy in the middle of that forest.

**hačam-hačam** same as *hačam*, to whisper.

**hačamken** Nag. syn. of *muŕiken* Has. adv., modifying *hiŕu*, *seno* and syns., to reach, appear or disappear suddenly: *hačamkene tebašana*.

**hae-aŕ**, **hāe-aŕ** intrs., to complain (of pain) the whole night: *hae-aŕ-kedae tisina*, purage hasukja.

**hae-apaŕ** sbst., a late variety of paddy, sown or planted in low fields. It has glaucous leaves and long grains.

**hača-ruu** I. trs., to divide one's food into scanty rations; to eat sparingly, less than one's appetite:

ne sirmado cauli *hačaruu* hobaoatana, this year I shall be obliged to portion my rice into small rations; hasu kae bugibeseakana, mandī *hačaruuipe*, purage *renageiredo* toa eman omaipe, he is not yet well recovered, give him to eat rice sparingly; if he feels very hungry give him milk or the like. (2) to curtail one's expenses, to husband one's money: *paša hačaruuipe*, *talah saagina*, spare thy money, thy pay-day is still far off.

*hačaruu-u* n. rfx. v, first meaning of the trs.: *hačaruunjanre* ne cauli mođ *pību jomea*, if we eat sparingly, this rice will last us a whole week.

*hačaruu-u* p. v., (1) of food, to be eaten sparingly: ne cauli *hačaruu-u-ŕka*, *paša banoa*, *jalekate* mođ *pīibu puracka*, let this rice be eked out, we have no money and must somehow live on it for 8 days. (2) of people, to get rationed: *haspatalre hasutan horoko mandiko hačaruunłana*. (3) of money, to be husbanded.

II. adv., with or without the afxs. *ange*, *ge*, *tan*, *tange*, modifying *jom*, *rika*, *rikan*: mođ *candumente gel teoage cauliia namakada*, *hačaruu-geŕa jomjada*, I have 20 lbs. of rice for the whole month, I eat very sparingly.

**hačar** Nag. Cfr. *hačra* Has. syn. of *hačam*, to whisper.

**hač-bač** syn. of *balač*, without repr. v. and vrb. n. It may be used as adv. with or without the afxs. *ange*, *ge*, *oge*, *tan*, *tange*, modifying *rikaŕ*, *aŕkar*.

**haed**

**haed**, **haed-giri** vars. of *haēat*, *haēadgiri*.

**haegore**, **haegagore**, **haenagore** ; **hāegore**, etc. (II. *hāe* and Or. *ohre*, both meaning alas) interjection, alas! *Ga* and *na* are afxs. of address.

**haē-huī**, **saē-suī** (Sad. *sae-sui* ; Or. *suisuirnā*) frequentative of *huī*, I. sbst., onomatope of the sound made by swaying about a thin cane, a switch or a whip : ora bitarre honkoe hāpsajadkore racaāte *haēhuī* aīumlena.

II. adj., with *sari*, same meaning.

III. trs., (1) to beat smth. with a switch : maḍsaṭitee *haēhuīkedkoa*. (2) to sway about a switch : maḍsaṭi *haēhuīada*.

*haēhui-g* p. v., (1) to be beaten with a switch : honko saṭiteko *haēhuītana*. (2) of a switch, to sound whilst being swayed about : saṭi hoḥore *haēhuītana*.

IV. adv., with or without the afxs. *ange*, *ge*, *tan*, *tange*, also *huīleka*, modifying *hārsa*, *sari*, *rika*, *arumq* : *huīlekae rikakedkoa*, he beat them with a switch.

**haējanji** var. of *haēajanji*.

**haēkaṭ** syn. of *akadanda*.

**haēla-baēla**, **haēla-boēla** syn. of *balabatu*.

**haēl-kaēl** (Sad.) jingle of *kaēl*, with a restricted meaning, I. sbst., the fact of being surrounded, very tired and not knowing how to break through the circle : siliḥ soben muliko kesedbiurakāia, *haēlkaēlree* ṭoakana, they have surrounded the deer on all sides, it is at bay.

II. trs., (1) to tire out and surround

**haēn-huīn**

without possible escape ; to surround and bring to bay : honko miad simko *haēlkaēlka* ; bandare keṛa cenamentepe *haēlkaēljia* ? (2) fig., syn. of *kondōro*, to harass with an impossible demand or with demands that cannot be all satisfied : honko porohlijamenteko *haēlkaēljia*.

III. intrs. prsl. or imprsl., to feel hopelessly surrounded and tired out : siliḥ soben muliko kesedbiurakāia *haēlkaēltana* ; *haēlkaēljia*.

*haēlkaēl-g* p. v., (1) to be brought to bay, to be chased and surrounded without escape : mar, ne sim *haēlkaēljika*. (2) to be harassed by an impossible demand.

IV. adv., with or without the afxs. *ange*, *ge*, *oje*, *tan*, *tange*, modifying *rika*, *kesedbiur*.

**haē-mā** (Sad. *hachaiack*) syn. of *eger*, *eraṭ*, but used only when the scolding is given to subordinates, people of little consequence or children. Constructed like *eger* but without repr. v. The rflx. v. has the same meaning as the intrs. : daroga ti-ia beṭekano *haēmoṛntana*, the subinspector of police scolds his subordinates very much to-day. The term is used as adv. with or without the afxs. *ange* *ge*, *tan*, *tange*, modifying *rika* : *haēmaṭtane rikakedkoa*.

**haēn-huīn** frequentative of *huīn* I. sbst., a repeated *huīn* sound, as in the throwing of several tops or the bursting of several *lamq* pods, in entrd. to *huīn-huīn* a protracted sound : bāorakora *haēn-huīn* kacim aīumakada ?

II. adj., with *sari*, same meaning.

III. trs., to cause the repeated production of this sound : *bâorako haërhuiqiada*, they throw their tops one after the other.

IV. intrs., to make the repeated sounds in question : *lamajarako haërhuiqtana*.

*haërhuiq-en* rflx. v., fig., to leave one after the other in high dudgeon : *cranjadkole taikenako haërhuiqen-jana*.

*haërhuiq-q* p. v., to make, or be caused to make, repeatedly a *huiq* sound : *lamajarako haërhuiqou*; *bâorako haërhuiqtana*.

V. adv., with or without the afxs. *ange*, *ge*, *qge*, *tan*, *tange*, also *huiq-kenhuiqken*, modifying *sari*, *huraq*, *huduma*, *rika*, *aïum*, *senq*, *rikan*, but with the two last *huiqhuiqqe* is not used.

**haëra-haëra** (Sad. *haiur-haiur* : II. *ghargharāti āwāz*, hoarseness) to speak hoarsely. Constructed like *haëamhaëam*.

**haësaŭakab**, in jst. I. trs. caus., to cause to gape in astonishment, to astonish : *ne kajitepe haësaŭakab-kina*.

II. intrs., prsl. or imprsl., to feel astonished : *ne kaji aïumterā haësaŭakabhtana* ; *ne kaji aïumte haësaŭakabjiina*.

*haësaŭakab-q* p. v., to get astonished : *oko kajitem haësaŭakabjana* ? What is it that has astonished thee ?

III. adv., with the afxs. *ange*, *ge*, *qge*, modifying *aïum*, *lel*, *rikaq*, *aŭakar* : *haësaŭakabge kajina aïum-keda*.

**haësuŭ** diminutive of *hasu*, I. sbst., a slight illness or an indisposition : *haësuŭ namakzia*.

II. intrs., (1) prsl., to have a slight illness : *ruaina haësuŭtana*, I have a slight fever, I am feverish ; *tumbuliko tuŭulja enagee haësuŭatana*, wasps have stung him, he acts as if this were a slight illness. (2) imprsl., with inserted prsl. prn., to feel slightly ill : *rua haësuŭjiina*, I feel feverish.

*haësuŭ-n* rflx. v., to deem oneself slightly ill without sufficient reason ; not to bear up against a slight ailment : *tumbuliko tuŭulja enagee haësuŭintana* ; *jiketqeme enka alom haësuŭina*.

*haësuŭ-q* p. v., to get indisposed ; to get a slight illness : *haësuŭqtanae*, he is getting unwell.

II. adv., with the afxs. *ange*, *ge*, *tan*, *tange*, modifying *rikan*, *rikaq*, *aŭakar*.

**haëta-paëta** (Sad. *haintā-paintā* ; T. *paŭtŭya*, foolish) syn. of *bala-batu*.

**haga** (II. *sagā*) I. sbst., brother, relative, kinsman, member of the same village, clan, tribe, caste or race, in entrd. to *baŭ*, *boko*, elder or younger brothers and cousins : *soben hoŕoko hagakoge*, all men are brethren ; *hagakolq eperā kā baioa*, it is not good to quarrel with the brethren of one's village. It generally takes the prsl. prns. as poss. afxs. : *hagaiā*, *hagam*, *hagale* my, thy, his or her brother or relative ; *hagaiāleko*, *hagamleko*, *hagaleleko* my, thy, his or her

**haga-bareko****haga kim'in**

brothers, relatives or brethren.

II. trs., to treat one's uterine brother, or one's relative, as such : *moḍlāigeliṇa bokoboëṇa*, mendo kae *hagajjiṇa* ; *aiṇa kupulge honaṇa*, mendo kae *hagajjiṇa*.

III. intrs., (1) to call smb. brother in a wide sense : *hagaaleṭanae*, he just called us his brethren. This construction is not used to denote any kind of relationship. (2) in the df. prst., to be brothers or relatives : *hagatanale* ; *inkulḡle hagatana*.

*haga-n* rflx. v., (1) to act with smb. as if he were one's brother : *porḍesre jāniḡo hagan lagatana*, one must be like a brother with whomsoever accompanies one abroad. (2) to act as behoves a uterine brother or a relative : *moḍlāigeliṇa bokoboëṇa mendo kae hagamtana*. (3) syn. of *hagabitaren* : *eṭṭa kilirenko taḡkena*, *nādo aleḡko haganjana*.

*haga-q* p. v., (1) to become related : *hagakuṇako*. (2) to be treated as a brother by one's uterine brother, or as a relation by one's relations : *moḍlāigeliṇa bokoboëṇa mendo kaina hagamtana* ; *aleṇa kupulkoge honaṇa*, mendo kale *hagamtana*. (3) to act as behoves a uterine brother or a relative : *moḍlāigeliṇa bokoboëṇa mendo kae hagamtana* ; *aleṇa kupulkoge honaṇa*, mendo-kako *hagamtana*.

**haga-bareko** used by women instead of *hagamisiko* which is said by men.

\***haga-bitar** syn. of *hagajama*, trs., of a *khuḡkati* village com-

munity, to let fall into oblivion the fact that a later settler belongs to another clan ; and finally permit him to erect a *sasandiri*, burial stone, near its own burial stones. This renders definitive his adoption into the village community and its clan.

*hagabitar-en* rflx. v., being settled in a strange village, to conduct oneself as belonging to the same clan as the other inhabitants, avoiding all intermarriage with their clan, in order that, one's own origin getting forgotten, one may finally be incorporated in their clan by the permission to erect a *sasandiri* close to theirs : *ale hature api oraḡo hagabitaranjana*.

*hagabitar-q* p. v., meaning corresponding to the trs.

**haga-boṛa** syn. of *bokoboṛa*, but referring only to male relations.

**hagaṭa** occasional var. of *hagea*.

**haga-honko** (1) collective noun, the male members, old and young, of the close family circle (2 or 3 houses). (2) with the alj. *haturen*, syn. of *hahagako*, the male members of the village community. The intrs. *hagahontanale* has always this wider meaning : we belong to the same village community.

**haga-jatiko** (1) collective noun for relations and people of the same tribe : *ne disumre aiṇa hagamjati baṛkoa*, I am here alone of my family and tribe. (2) syn. of *hagakutumko*.

**haga-kimin** sbst., the wife of one's younger brother.



**haga-kuṭumko**

**haga-kuṭumko**, **haga-kuṭumako**  
syn. of the poetical *jatikuṭumko*,  
collective noun for all the blood  
relations and relations by marriage.

**haga-misiko** used by men, (1) col-  
lective noun, the male and female  
members of the close family circle  
(2 or 3 houses). (2) with the adj.  
*haturen*, all the members of the  
village community, irrespective  
of sex. The sentence *hagamisitanaile*  
always means : we, men and women,  
belong all to the same village family.

**hagantea** sbst., a reason for  
treating smb. as a blood relation :  
*akolo arandikorandi laioa, hagantea*  
*banoamente*, we may intermarry  
with them because there is no  
blood relationship between us.

**haga-rapa** Has. syn. of *mago* Nag.  
I sbst, lechery between two members  
of the same clan : *hagaraparekina*  
*sahjana*.

II. adj., with *hoṛo*, a person guilty  
of such lechery : *hagarapa hoṛoko*  
*eilekape sajaikoa* ? Also used as  
adj. noun : *hagarapakiṇa* haruṇu-  
jana, the two culprits have been  
expelled from their village.

*hagarapa-n* rflx. v., to commit such  
lechery.

*hagarapa-gg* p. v, same meaning :  
*hagarapajantekina* haruṇujana.

\* As stated under *urugur*, this fault  
is condemned in a great panchayat,  
the culprits being expelled from  
their village whilst ashes and water  
are thrown after them. In com-  
memoration of this expulsion, two  
stone slabs converging on top are  
erected on the boundary of the

**hahaḥ**

village. The culprits are, under  
threat of the severest punishment,  
forbidden ever to recross the bound-  
ary. It is said that in former times  
any villager had the right to kill  
them if they ventured to come back.  
The word *hagarapa* means the burn-  
ing of brethren, and the present  
day Mundas maintain that long ago  
the custom of burning such culprits  
alive existed among their ancestors ;  
they also say that the word *mago* is  
derived from *magog*, to kill with an

**hagaren** adj., with *hon*, *kuri*, etc.,  
the son, wife, daughter, etc., of a  
blood relation.

**hagea** abs. n., the relationship  
between uterine brothers, between  
uterine sisters, between male cousins,  
and between female cousins. It is  
constructed like *bokohōia*, but is not  
used of the relationship between  
uterine brothers and sisters or male  
and female cousins.

**hagol-hagol** I. intrs. imprpl., with  
inserted prsl. prp., to feel hungry :  
*hagolhagoljaina*.

II. adv., with or without the affxs.  
*ange*, *ge*, *tan*, *tange*, also *hagolleka*,  
modifying (1) *aṭhar rikāṇa reṅge*,  
to feel hungry, (2) *senbara*, to go  
about with an empty stomach : jeṭe-  
siagi uriko purasa *hagolhagoltanke*  
*senbara*.

**hagolhagol-bara** intrs., to go about  
with an empty stomach.

**hagul-dagul** var. of *daguldagul*.

**hā-hā** (Sad) syn. of *galgal*.

**hahaḥ** Nag. var. of *hāḥ*, indet. ts.  
of *hah*, used to denote the habit of

**hahahaha**

biting: ne seta *hahaba*; ločora-sondorobinādoe bisiana mendo kae *hahaba*.

*hahahai*, pl. *hahahko*, noun of agency, (1) one which has the habit of biting. (2) syn. of *maji*, *hoymū*, the bed bug.

**hahahaha** I. sbst., the call of the *kačka*, Indian fox, and of the *oral*, flying squirrel.

II. adj., with *sari*, *kakāla*, same meaning.

III. intrs., of the fox or flying squirrel, to call: *kačka* *hahahaha-jada*.

*hahahaha-n* rflx. v., same meaning: *moṇidage* *miad* *kačka* *hahakahana-jana*.

*hahahaha-q* p. v., imprsl., of this call, to be uttered: *moṇidage* *hahakahalena*.

IV. adv., with or without the afxs. *ange*, *ge*, *tan*, *tange*, modifying *kakāla*, *sari*, *aum*, *rika*.

**hahahaha-hihihihhi** Has. syn. of *hihukoko* Nag.

**hahi** Nag. syn. of *hačate kūtū-giri* Has. to hanker strongly after food.

**hāhō, hāhū** (Sad.) I. interjection shouted by the beaters in a hunt.

II. sbst., the shout uttered continually by the beaters in a hunt: *hāhō aūmqtana*.

III. adj., with *kakāla*, same meaning.

IV. intrs., to utter this shout: *hāhōjadako*.

*hāhō-n* rflx. v., same meaning: *okosateko* *hāhōmjana*? What direction did the beaters take?

*hāhō-q*, *hāhū-q* p. v., imprsl., of

**hai-kařākom**

this shout, to be uttered en guttural *hāhōqtana*.

*hāhōtan*, *hāhūtan* adv., mollifying (1) *kakāla*, to utter this shout. (2) *sen*, of beater, to go shouting *hāhō*. (3) *aumq*, to be heard uttering this shout.

**hāi** (Sad. *hoi*) interjection, (1) used in answer to a call from afar: yes? What dost thou say? I have heard thy call. (2) used at the end of a sentence by the one who calls to another from afar. When preceded by the afxs. of address *na* or *ga*, it contracts with them into *nāi* and *gāi*: *okotqema* *hāi*? *okotqremanāi*? (3) inserted into the answer *hē mar*, *ē mar*, all right, when addressing children or inferiors, and therefore syn. of *hē mar*, *ē mar*: *hē hāi mar*, *ē hāi mar*. When addressing other persons they say either *hē mar*, or *hēhale mar*, *hēna mar*, *hēga mar*.

**hai** Has. **haku** Nag sbst., a fish (of any kind). In specified names *hai* may stand as affx.: *cořahai*, *cořahaku*, *bičhai*, *kařākomhai*.

*hai-q* p. v., occurs in the idiom: ne gařare *kūhko* *haihana*, there is a lot of fish in this river.

**haiq** var. of *dhaud*.

**hai-jāl** Has. syn. of *golōa*.

**hai-kařākom** Has. **haku-kařākom** Nag. I. trs. or intrs., to catch fish, crabs, prawn, tortoises, bivalves, water snails, any edible living things found in water: *tisiale* *haikařākomjadkōa*; *holale* *haikařākomkēna*.

II. intrs., (1) to sacrifice fish stew on the eve of the flower feast:

## haikarākom-hulaṛa

holale kaṭalykena, tisinale *haikarā-komtana*, gapale bāca, yesterday we fasted, to-day we sacrifice fish stew, to-morrow we shall celebrate the flower feast. (2) with insertion of *te* followed by the pml. sbj. also inserted, to go affishing, i.e., catching fish, crabs, etc.: *haikarā-komtekiziana*, both of them went to fish.

*haikarākom-en* rflx. v., (1) to sacrifice fish stew on the eve of the flower feast: tisinale *haikarākom-enlana*. (2) to apply oneself to catching fish, crabs etc.: apimāle *haikarākomenjana*, jetanaṛ kale kamiana, we fished for three days and have done no work.

*haikarākom-g* p. v., imprsl., of fish stew, to be sacrificed on the eve of the flower feast: gapa *haikarā-komoa*.

*haikarākomko* sbst., collective noun for fish, crabs, prawn, tortoises, bivalves, water snails, in a word, whatever edible living things can be caught in the water.

**haikarākom-hulaṛa** Hās. **haku-kaṭākom-hulaṛa** Nag. I. sbst., the day on which fish stew is offered in sacrifice, i.e., the eve of the flower feast: *haikarākomhulaṛaṛa* dasturem ituana?

II. adv., on the day before the flower feast: *haikarākomhulaṛa kupulko hijulena*.

**hain, hani** (H. *hāni*) Cfr. *ghaṭi*, I. sbst., a loss in trade: neare *hainra* boro banoa.

II. adj., with *ṭakapaṣsa*, money lost in trade: *hain ṭaka* aurile perṇea,

## hapu

we have not yet made good our loss: III. trs., (1) to lose money by trading: mōrē ṭakae *hanikeda*. (2) to cause smb. to make a loss in trade: mōrē ṭakae *hanikedlea*, he caused us a loss of 5 Rs.

IV. intrs., imprsl., of a loss, to be incurred: ne baōte akirinalere purage *haintana* (or *hainoa*), to sell at this rate means a big loss.

*hain-en* rflx. v., to incur a loss wilfully: tisinage miḍ ṭakaba *hainena*, gapakotedo purā ci purā dōr uingoa, ekoe ituana? Let us sell to-day at a loss of one rupee; who knows whether the rate will not fall much on the following days? *ha-p-ain* caus. repr. v., to cause losses to each other: ne saulo purā dinētelina kārbārakada kalina *hapu-inakana*, for years I have had dealings with this merchant, he never lost on what he bought from me, and I never lost on what I bought from him.

*hain-g* p. v., (1) to suffer a loss in trade: ne ēko hisi ṭakateṛa kirinalēdkoa, tisinā gelmōrē ṭakareṛa akirinatadkoa, mōrē ṭakaina *hainjana*. (2) of money, to be lost: mōrē ṭaka *hainjana*.

*ha-n-ain* vrb. n., (*hanani* is never used), the extent of loss: *hanaine* hainjana, apihisi ṭaka barsinate cabautējana.

**hain-duin** (H. *hāni* and *dui*, damage and dispersion) syn. of *hanigalji*, collective noun, any kind of loss, even loss by death.

**hapu** Hās. **hapuḍ** Nag. (Sad. *hapur*) trs. or intrs., to warm oneself

## haiŕu

at or over a dying fire: bursi enaraātem *haiŕyakada*; enaraātem *haiŕyakada*, jaŕako tusaŕakeađ tia kamātana, thou art sitting so long already over this dying fire, and art too lazy to collect brushwood and rekindle it.

*haiŕu-n* repr. v, same meaning: enaraātem *haiŕyakana*; iminaage *haiŕynne*, jū kamitem.

**haiŕu** I. sbst., rotting of the lower leaves of paddy or other plants through excess of water or dampness: alea babado *haiŕu* namkeda, miado kã *pokōtojana*, rotting of the lower leaves affected our paddy, no plants fruit properly.

II. adj, with *baba*, paddy plants thus blighted: *haiŕu* babako maparange kã geleoa.

III. trs caus., to cause this blight: daŕpura alope toldinaea, babae *haiŕuia*, do not hold up too much water in the field, it would cause the lower leaves of the paddy plants to rot; da toldinate babape *haiŕuakada*.

*haiŕu-u* p. v., of plants, to be damaged by too much water or dampness so that the lower leaves rot and the whole plants remain weak and slender: jargite baba joŕe kã tojana-ci, mârîmârîŕe sakamko soĕaoa, ena *haiŕujana* menoa.

*ha-n-aŕu* vrb. n., the fact of the lower leaves of plants having rotted: *hanaŕuāte* baba kã pokōtoruarjana.

**hai-saŕejana** Has. **haku-saejana** Nag. sbst, a late variety of paddy, sown or planted in low fields. It has long grains.

**haiur** Nag. **haŕr** Has. (Sinb. *awulu*,

## haiur

to pick up) I sbst, the act of carrying off in the claws: kuŕiđkoā *haŕr* okoe kae lelakada?

II. trs., (1) to gather and pick up with the disjoined fingers of, generally, both hands: mandi misaina *haŕrla*, I took one handful of cooked rice. (Cooked food may be touched only with one hand, the right hand, except, when people are left-handed); buba *haiŕeme*. (2) to snatch up and carry off in the claws: kuŕiđ miad sinhone *haŕrkia*. (3) in Nag. syn. of *akiđ*, to gather and pick up in one or both hands, the fingers being joined: iliko *haiurkeda*.

(4) to catch fish with the *bhāḍarjāl*. This net is thrown spread out on the surface of the water and the borders, being weighted with iron rings, sink more rapidly than the body of the net, coming together at the bottom of the water under the net, so that the net enfolds the fish: *bhāḍarjālte* haikoko *haŕrkoa*. (5) with *kata* as d. o., (a) syn. of *gonde*, to throw smb. down by catching his legs: opotatanre kaŕae (or kaŕaree) *haŕrkia*. (b) fig., to throw oneself at smb.'s feet and clasp them entreatingly: kaŕaina *haŕrjađma*, alom harangiriina.

*ha-p-aŕu* repr. v., with *kata*, to try and throw down each other by catching the legs: kaŕakia *hapaŕrtana*.

*haiur-o* p. v., meanings corresponding to the trs: miadmiadte soben simko *haiŕecabajana*, one by one all the chicks have been carried off by the kites; *bhāḍarjālte* haiko *haiŕroa*; kaŕae *haiŕjana*, kãredo kae baŕijana

## haür-enda

honau : una kata haür-enda (or haüan haür-enda) ci kã bilkañad-na ?

ha-n-aur sib. n., (1) the extent of gathering or carrying off as des ribed : *kanari* hañeme, kolomtalare miad jaket busu alom sereca. (2) the act : miã *kanacile* kam calaca, busame. (3) the thing thus gathered or carried off : ne kupid janaöre idijadkoa, tisio haüürdote hardukia, this kite carries off every day a chicken, we rescued the one it tried to carry off to day.

haür-enda Nag. haür-giri Has. trs., to throw away what one has gathered with both hands.

haürend-eg, haürgiri-p p. v., to be thrown away after having been gathered with both hands.

haür-hamand Nag. haür hambud Has. I. sbst. (1) a grasping disposition, greediness : ne hojore haür-hambud men. (2) fits of greediness : haürhambudge namia.

II. adj., with *hojo*, a greedy, grasping person : haürhambud hojoko begar jarurakanreo purageko telaca, grasping people accept even what they are not in need of. Also used as adj. noun : nido janaöre nekan haürhambud.

III. intrs. (1) in the df. prst., to be of a grasping disposition : haürhambudance. (2) imprsl., with inserted prl. pan., to feel greedy, to feel excited to greediness : amdo jänge haürhambudmen.

haürhambud-en rfx. v., to show greediness : aminando alom haürhambuden.

## haür-kofoa

haürhambud-p p. v., to become greedy and grasping : purageo haürhambudjana.

IV. adv., with or without the afxs. *ange*, *ge*, *tan*, *tange*, modifying *rikan* : en uli solenkore hatiaq taikena, amdo haürhambudtanem rikanjana, miadbariam henjerataadkoa, those mangoes were to be divided amongst all, but thou hast indulged thy greediness and given only one or two to the others.

haür-hundi Nag. haür-hundi Has. trs., to scrape together, pick up with one or both hands, the fingers being disjoined, and then put together the things thus picked up, in entrd. to *akidhundi* which means the same, the fingers being joined ; and *kpihundi*, to rake or scrape together into a heap, without picking up, either with the disjoined fingers of one or both hands, or with the side of the hand when the fingers remain joined *haürhundi-p* p. v., corresponding meaning kolomatome busu haürhundiakau.

haür-kofoa Nag. haür-kofoa Has. I. sbst., the fact that a kite snatches smth. up in front of omen observers, and carries it off : haür-kofoa oko erere hisaboa ?

II. trs., of a kite, to snatch up smth. in front of omen observers, and carry it off : kupille senqtanre miad kupid haürkofoakellea, enado bagaüti ere hisahjana, when we went to see the girl (consulting the omens in view of the marriage) a kite snatched up and carried off smth. in front of us ; this was noted down

as portending that either husband or wife would be killed by a tiger.

*hañurkotor-g* p. v., to be met by such an omen : *kurilel senptanrele hañurkotorjana*.

**hañur-nam** Nag. **hañr-nam** Has. trs., (1) to grasp and pick up a thing that happens to be at hand : *miadl têtô niranla, sârkapi aiaatare kâ taikena, dubakantare miadl soñaina hañrnamledeiig kudaokja*, a wolf came running, I had no weapons, but grappling a stick that happened to lie where I was sitting, I chased the animal. (2) of bullocks, to get a catch with their teeth on what they want to graze ; *ne gorare baba huñige haraakana, urikodo kako hañrnamea*, meromkodoko pieñamea, on this field the paddy is still very small ; bullocks cannot graze it but goats can.

*hañurnam-g* p. v., corresponding meanings.

**hañur-paël** Nag. **hañr-ƣaël** Has. trs., (1) to remove smth. by gathering it with the disjoined fingers of both hands and throwing it away : *racara patârako hañrpaëleme*. (2) to clear a place of smth. by removing it as described : *raca hañrpaëleme*. *hañurpaël-g* p. v., corresponding meanings.

**hañur-perę** Nag. **hañr-perę** Has. trs., (1) to fill smth. with things gathered and picked up by the disjoined fingers of both hands : *dâki patârato hañrperętam*. (2) to put things as described into a vessel till it is full : *dâkire patâra hañrperętam* *hañrperę-g* p. v., corresponding

meanings.

**hañur-topa** Nag. **hañr-topa** Has. trs., to cover smth. up with materials gathered and picked up with the disjoined fingers of both hands : *buruakan baba busute hañurtopitam, dâ hijutana*, gather straw and cover up with it the heap of paddy grains, it is going to rain.

*hañurtopa-g* p. v., corresponding meaning : *dâ hijutnamnte buruvkan baba busute hañurtopatkuu*.

**haję-buja** var. of *ajębuję*. What is written under this word should be completed as follows : I. sbst., grammatical incorrectness of speech : *amin dinâtem ituntureo amre ajębuję menęęea*.

II. trs., to address smth. with incorrect speech : *dikutee ajębujękedlea*. *hajębuję-u* rflx. v., to speak incorrectly : *Uraatañee seakada, Hořoteloee ajębujęnaa*, he knows Oraon but speaks Mundari incorrectly.

*hajębuję-g, hajębuję-gg* p. v., (1) same meaning : *Hořokaji tañkagee ituana eñ ajębujęnaa* ? (2) of a language, not to be spoken correctly : *jagar ajębujęjanęate taramana hořoko kako mundikada*.

III. adv., with or without the affs. *anę, ge, tan, tanę*, modifying *jagar*, to speak incorrectly.

**hajam** sbst., name given to two plants : (1) *darrhajam*, *Bischofia javanica*, Bl. ; Euphorbiaceae. (2) *otchajam*, which seems to be the *Acorus calamus*, Linn., Aroideae.

**hajęra** var. of *hadęra*.

**hajir, hajur** (H. *hazir*) I. inter-

**hajiri**

jection in answer to a roll-call : present !

II. trs., to cause to be present : *kae hajirkeḍkoa*, he did not produce them ; *gapa no kudlam hajureme*, bring this hoe with thee to-morrow. *hajir-en* rflx. v., to present oneself : *gapa setare sobenko hajirenpe*, be all of you here to-morrow morning. *hajir-ḡ* p. v., (1) to be present : *gapa hajirame*, be present to-morrow. (2) to be led or produced into smb.'s presence : *gapa no kudlam hajiroka*, let this hoe be here to-morrow.

*ha-n-ajir* vrb. n., the number of people present : *hanajir hajirenpe miḡ hoṛo jakeḍ alope pocoma*, be all present without any exception.

**hajiri** sbst., the roll-call, the list of presences : *hajiri oltam*, take down the names of those present, take the roll.

**hajiri** (ff. *haziri*) syn. of *loari*, I. sbst., breakfast, in cntrd. to *kaloa*, tiffin taken in the course of the morning or afternoon during an interruption of work.

II. adj., with *mandi*, same meaning. *hajiri-n* rflx. v., to take a breakfast.

**hajit**, **hajiti** (A. *hajut*, lock up) I. sbst., detention on suspicion, while awaiting trial ; *daroga jūt-mūtte ka gunaakaḍko hajitiree calānkeḍkoa*, the subinspector of police, by a false report, sent innocent people into detention on suspicion.

II. adj., with *hoṛo*, an accused awaiting trial : *hajiti hoṛoko jaminiteko urunakana*, the people

**hak**

arrested on suspicion were released on bail. Also used as adj. noun : *ciminana hajitiko menakoa* ?

III. trs., to arrest on suspicion : *hakim api hoṛokoe hajitikeḍkoa*.

*hajiti-ḡ* p. v., to be locked up on suspicion : *api hoṛoko hajitijana*.

*ha-n-ajiti* vrb. n., (1) the number of people locked up on suspicion : *hanajitiko* (or *hajitiko*) *hajitijana tisiṇa*, orṇa *perḡjana*. (2) those arrested and awaiting trial : *hola hanajitiko* (or *hajitiko*) *ti-inako bicāroa*.

**hajiti-orṇa**, **hajit-orṇa** sbst., the place where the accused are locked up.

**hak**, **hok** (A. *haqq*) syn. of *duḡa*, I. sbst., right of property : *no otere okoḡa hak mena* ? *ne ote okoḡa hokre mena* ?

II. adj., (1) with *kaji*, *kami*, right, proper, fitting : *neado hak kajige*, this is the right thing to say, (not to be confounded with *neado hakkajige*, this is a question of right. Also used as adj. noun : *neado hakge*. (2) with *ote*, land to which one has a right : *iniṇa hak oteko rejaia*.

III. trs., with *kaji* as d. o., to say the right thing : *kajidom hakkeḍa*, *kajidom hakkeḍlea*.

*hak-ḡ* p. v., (1) of a proper thing, to be said : *kajido haklena*, *moṭaiteko kadraḡṭana*, what was said was all right, they are angry without reason. (2) to be told the right thing : *kajidoko haklena*, *moṭaiteko kadraḡṭana*.

IV. adv., with or without the afxs. *ange*, *ge*, modifying *kaji*, *kami*, *rika*,

## haka

to speak or act rightly, properly.

**haka** (Engl. to *hang*, a *hook*; Dutch *haken*) trs, to hang up, to suspend; to hang by the neck: kotore *hakatam*, hang it on the branch; en setado *hakateko* goëkja eiko koramkja?

*haka-n* rflx v., (1) to let oneself hang from smth. (by the hands, feet or claws): barduliadko kotokoreko *hakana*. (2) to hang oneself by the neck: *hakanjanae* mendoko arä-gukja, kae goëuterjana. (3) to let oneself be hung, at the *hakanparah*, with iron hooks or in the modified manner now in use.

*haka-p* p. v., to be hung up, to be suspended; to be hanged by the neck.

*ha-u-aka* vrb. n., (1) syn. of *hakateq* (a) anything to hang things on, v. g., a peg, nail or hook, a string, bamboo or perch hung or placed horizontally: apea oräre lijamente eikan *hanaka* mena?—Alea oräredo mađ hanakaakana. (b) any part of an object, so made that it can be used to hang the object on to a peg, hook etc.: laltinra *hanaka* bagrađjana, the wire of the lantern is spoiled. In both these meanings *hanaka* may be used prdly. in the trs. and p. v., in the meaning of: to put up or use (to be put up or used) as a *hanaka*: pacirire miađ kanči *hanakaepe*; oräre mađle *hanakojada*; alea oräre mađ *hanakaakana*; ne laltin *hanakaakana*. (2) the number of things hung: lijako *hanakako* hakaakada mađ laltjuterjana, they have hung so many clothes over the

## haka

(horizontal) bamboo that it is quite bent in the middle. (3) the act of suspending: lijako *hanakare* bulaō-akanira taikena, deasaredo seta mandji jomkeda, whilst my attention was taken up by suspending the clothes, the dog, behind my back, devoured our cooked rice.

*hakaange*, *hakage* adv., which may be used in the idioms under 2<sup>o</sup> and 3<sup>o</sup>.

N. B. *Haka* yields a number of idiomatic expressions:

1<sup>o</sup> Such in which the suspension is given as a sign of smth. else: (1) *tumba haka*, to take to begging, to become a professional beggar. (Hindu mendicants carry a bottle-gourd hanging from their neck): aia goejanre tumbam *hakaea*, after my death thou wilt become a beggar. (2) *luturmedmũârâ haka* (Cfr. *lutur tũ*), to put on a long face, to assume a serious mien. A set of coolies were splitting with laughter on seeing their employer's tent blown down by the wind and himself buried under its folds, but as soon as they saw his head appear they quickly assumed a serious mien: *luturmedmũârâle hakatahkeda*.

2<sup>o</sup> Such in which *haka* denotes a shortness preventing the thing in question to reach properly what it should reach. In these idioms *haka* may occur in the active, passive or adverbial forms: (1) urikoā esandi kerako *hakaea* (or *hakage*, *hakaungeko* rikaea), syn. of *hõmonea*, the use of buffaloes renders too short the strait of the plough as



## haka

adapted to bullocks, i. e., when, at the plough, bullocks are replaced by buffaloes, the shaft must be lengthened by tying it higher up to the yoke: it must be let down a little; otherwise the furrow would not be deep enough; *esandi hakaakana* (or *hakage tolakana*), the shaft of the plough is tied too short. (2) *sitanre kera miad resa harae hakakia* (or *hakagee rikakia*), whilst ploughing (under the same yoke) a buffalo caused a small bullock to be too short, not to reach properly the yoke; *uri kerakolo joraliree hakaao* (or *hakagee rikaao*). (3) *miad jaragi api horotele tulgoleda, miad horodoe hakajana* (or *hakagee rikajana, hakagee goleda*), enate barhoru puragelina jorjana, the three of us carried a beam on our shoulders, one man was too short in size and so I and the third one had to bear a great stress; *jaragi tulgotanre salangi horokina miad natanjikina hakakia* (or *hakagekina rikakia, hakagekina gorikakia*). (4) *ne horo tara katae hakajana; ne horo miad kata hakajana; ne horo hakagee kataakana*, this man has one leg shorter than the other. (5) *ne kuri talaree hakajana* (or *baransare hakagee atakarjada*), jetasare kae jumaao, this woman has lost her own caste and is not admitted into the one with which she defiled herself. (6) *pairiko hakakeda* (or *hakageko baiakada*), they have made the outlet of the field or bund not deep or low enough; *pairi hakajana* (or *hakage baijana*); *hakage pairia-*

## hakabak

*kana*, the outlet is not deep enough. (7) *ne kûara da tisinagapa pura hakajana; ne kûa hakage daakana*, at present the water in this well is very low, it is difficult to reach. (8) *anare hakajana; hakage anarçakana*, the water to be baled out is very low, it is difficult to throw it over the border or embankment.

So Such in which *haka* is used fig. of time and denotes an interruption, suspension or undesirable delay. These idioms may also be expressed by means of the adv. *hakaange, hakage*, modifying *rika, rikar*: (1) *da hakakeda, da hakagee rikakeda*, there is a break in the rainy season. (2) *da hakakedhua; da hakagee rikakedhua*, our ploughing or sowing is interrupted for want of rain. (3) *siu hakaakana; siu hakage rikaakana*, the ploughing is interrupted for want of rain or implements. (4) *miad araritale hakajana* (or *hakage rikajana*) one of our yokes is not in use because we have lost or sold its team.

**haka-arāgu** trs., (1) to bring smth. down carrying it suspended on the body: *daruate uli ulmente tupatee hakaarāgukeda*. (2) to let down with a rope: *jarom kantara sikuarteko hakaarāguia*.

*hakaarāgu-n* rflx. v., to climb down along a rope or drooping branch.

*hakaarāgu-u* p. v., meanings corresponding to the trs.

**hakabak** Nag. (II. *hakkā-bakkā*, nonp'ussed: Sad. *akbakāek*) syn. of *akudanda*.

**haka-dā**

**haka-dā** I. sbst., also *hakadāduku*, an infirmity causing the head to shake vertically or horizontally on the eve of rain during the hot weather: *hakadādukure* jetesinagi oko hulana dā hijua, en sidare hakadā hofo darūdaugoa kāree keol-keoloa; *hakadā* namkija.

II. adj., with *hofo*, a person who has this infirmity. Also used as adj. noun: *hakadāko* eikateko ranukoa?

*hakada-gg* p. v., to get this infirmity: ne hofo *hakadākana*.

**hakad-doked, dākad-doked** jingle of *doked*, connoting plurality.

**haka deṇdebeḍen** used by children only, trs., to cause by hanging the wriggling movements made by the body in its death struggle: setako *hakadeṇdebeḍen* kija.

*hakadeṇdebeḍen-en* rflx. v., to cause this in oneself.

*hakadeṇdebeḍen-g* p. v., corresponding meaning: seta *hakadeṇdebeḍen-jana*.

**haka-deṇḍen** used by children only, syn. of *hakag-ḡ*.

**hakagoḡ** trs., to kill by hanging: sarkār horogogkoe *hakagoḡkoe*, Government hangs murderers.

*hakagoḡ-n* rflx. v., to hang oneself, to commit suicide by hanging.

*hakagoḡ-g, hakagoḡ-p* p. v., to be hanged: apute *hakagoḡjana*.

**hakago-n-oḡ** vrb. n., death by hanging: Murudhature misa *hakagonoḡ* hobalena ad *hakagoḡkente* jōjodaru *hakajojo* nutumuterjana, once in the village of Murud a man hanged himself on a tamarind tree, the tree

**hakan-parah**

since then is always called *hakajojo*.

**hakan-candū** sbst., the month in which the *hakan* feast takes place, i.e., May.

**hakan-gurūlu** sbst., *Panicum miliare* when sown in May.

\***hakan-parah, hakan-poroh** sbst., a Hindu festival (the *manḍa*) in which people let themselves be hung and swung round on a kind of revolving gallows. Formerly the devotees (generally Bhogotas, Ghais, Domas), after two weeks' fasting on a light meal at night only, got, on the day of the feast, an iron hook passed through the skin in the middle of the back over the centre of gravity. In this way they were hung, one at each end of a revolving long thin sal stem, and swung round several times before crowds flocked together to see the performance. This is now forbidden and effectually prevented by the English authorities. Therefore the hook now is passed under a cloth wound round the waist. The Mundas who at one time had begun to join this practice have now given it up altogether, but they gather in crowds to witness the ceremony. The tale goes, but the fact is not proved, that on the eve of this day, these devotees, in the house where they have fasted together, run, after wetting their bodies, across a drain 10' broad and filled ankle deep with live coals. If they really do so, they do it unscathed, since no marks are visible the next day. It is said also that if, during the days of pre-

## hakaō

paration, when taking their light refreshments, they perceive certain sounds, as the lowing of cattle, the cough of a man, the beat of a drum, etc., they must abandon their purpose. Places where this feast is held are Khunti, Mundhu and Bandgaon.

**hakaō** Nag. (Sk. *hankār*, outcry; Sad. *hakāek*) I. sbst., a loud calling; amā *hakaō* kale aiūmlā.

II. trs., to call smb. by shouting; to shout to smb.: *hakaōkijale*, kao aiūmkeda.

III. intrs., (1) same meaning: *hakaōnipe*, shout to him; *ṭonareia hakaōharakeda kotarepa mente*, mendo jetae kako aiūmkediā. (2) to proclaim publicly: miad adakan hon thanaree idiakana, engaapuko sirib-gredo udubakope mente diguar *hakaōkeda*.

*hakaō-n* rflx. v., same meaning as trs.; enaraāterā *hakaōntani*, moca gagāṛāuterjadiā, I am shouting already for a long time, I feel quite hoarse.

*ha-p-akaō* repr. v., to shout to each other: *ṭonare hapakaōlaniā* aiūmleḍkina, I heard them call to each other in the forest.

*hakaō-q* p. v., (1) prsl., to be called or shouted at: *apisako hakaōlena*, enre elaiko aiūmleda, they did not hear before they had been shouted at three times. (2) imprsl., of a call, to be shouted; of a proclamation, to be made: *apisa hakaōlena*.

*ha-n-akaō* vrb. n., (1) the extent of shouting or proclaiming: *aleā diguar uriko jogaōkope mente hanakaōe*

## haka-ranu

*hakaōkeda*, jeta ṭola kae pocokeda, our village watchman has proclaimed in all the hamlets without exception, that henceforward the cattle must be watched. (') the act of shouting or proclaiming: *misa hanakaōle kae aiūmkeda bursaiā hakaōledia*. (3) a call or shout: *amā hanakaōdo purā kā aiūmoa*.

**haka-rakaḥ** trs., (1) to carry up smth. suspended on the body: *jarom uliko goḍmente miad ṭunakiī hakarakahkeda*. (2) to pull up with a rope. *hakarakab-en* rflx. v., syn. of *jur-larakaben*, *ḍiṛkularakaben*, *diluarakaben*, *ḍuragarakaben*, to climb up along a rope or drooping branch: *piga huriaḱolaṛagikeatera hakarakabena*, having thrown a rope over a branch, I shall climb along it; *suba horate kā degoa, lanakaēte hakarakabenpe*, there is no means of climbing along the stem, climb one of the horizontal or drooping branches.

*hakarakab-q* p. v., meanings corresponding to the trs.

\***haka-ranu** sbst, an amulet, a charm. Locketts containing a sacred text can be had in the market from Hindu and Mohammedan stationery merchants, but are never bought nor worn by the Mundas. These buy empty, flat or tubular, brass locketts in which they stuff the material supposed to preserve the wearer from harm, disease or witchcraft, or to act otherwise as a charm or even to cure an actual disease. Such locketts are tied to the neck, arm or wrist. Often also, mostly

when the charm is desired to act only for a special occasion, the material is simply wrapped in a leaf or piece of cloth and tacked in a fold of the waist cloth. Some of the materials used are: (1) a bone of a *dora* snake, against witchcraft. It prevents spells if worn, and cures diseases caused by witchcraft, if chewed and eaten. (2) a twig of the *Achyranthes aspera*, Amarantaceae, stuck in the hair or over the ear, to counteract spells. (3) the mistletoe of the *Semecarpus Anacardium*, Anacardiaceae, to detect poisoning. The poisoned stuff turns black as soon as the person wearing this charm begins to eat or drink of it. (4) the afterbirth of a cat, to ensure success in a lawsuit. (5) the *adlasa*, or the liver of a wild cat (*runda*), to ensure success in cock-fighting. (6) a piece of bone, flesh or cloth of a person killed by a tiger, to give the wearer a terrifying aspect before his enemies. (7) a piece of the *Aniyris commiphora*, Rutaceae, to cure children subject to sudden fears. (8) a piece of the root of the *Mirabilis jalappa*, Nyctagineae, to accelerate the afterbirth. (9) a fig of the *Ficus Cunia*, Urticaceae, to cure sore eyes. (10) a little 'tigress' milk', this name being given to a white substance like small wafers, found on the surface of the ground in the jungles and supposed by the Mundas to be dried drops of 'tigress' milk. This being incomb-

bustible, is wrapped in a leaf or rag and hung up in a house to preserve it from fire. A charm often bought from the merchants, is a necklace made from the seeds of *Symplocos spicata* and believed to prevent or cure the tumsick.

**hake** (Cfr. Engl. to *hack*; Dutch *hukken*) I. sbst., a middle-sized axe for cutting wood, the larger one being called *hayanhake*, and the smaller one *kondz*, in contr. to *kapi*, *tabila*, *pharsu* and *gandis*, which are battle axes. See Pl. XX, 7. Note the proverb: *huria hakele sobenā magoi*, a small woodcutter's axe can be used to cut anything. Understand: one may order low people to do any kind of work.

II. trs., to forge into a woodcutter's axe: ne merē *hakeeme*.

*hake-a* p.v., corresponding meaning: ne merē *baria hakeoka*.

**hake-humu-daru** sbst., *Eriolaena Hookeriana*, W. and A.; Sterculiaceae, a forest shrub or small tree with axillary yellow flowers 1½-2" across, the 5 petals of which have a dilated tomentose claw. The wood is strong and used especially for axe handles. The sap soils the axe with which the tree is cut.

**hake-kudlam** IIas. **hake-kudi** Nag. collective noun for all implements for work in the fields and jungles.

*hakekudlaman* adj., possessed of such implements: *hakekudlamanāe*, he has all the implements necessary for field and jungle work.

**hakim** (A. *hākīm*, ruler) I. sbst.,

a magistrate, a judge (*maratq hakim*), an assistant magistrate (*hurinq hakim*); a deputy magistrate (*hurinq hakim* or *dipūti hakim*).

II. trs., to nominate as magistrate: Sarkār desi hoṛokooe *hakimjadkooa*, Government nominates as magistrates even people native of the country.

III. intrs., with ind. o., to call smb. a magistrate: kaeāiire kamitan bilaṭi hoṛoko sobenko *hakimako*, they give the name of *hakim* to any European officer in the courts of law.

*hakim-en* rlx. v., to accept the office of magistrate: *hakimenam cim okilena*?

*hakim-q* p.v., to become a magistrate; to be nominated as magistrate.

**hakim-duar** sbst., the court-house, the cutchery: *hakimduartejojana*, they went to the cutchery; *hakimduarre je hobaoa sebu lelea*; *cikae-abu oṛq?* *hagakoq bicārleka kakia rajintana*, well let these two carry their case to the court. We cannot help it, since they refuse to admit the terms of agreement we, their brethren, propose.

**hak-kaji, hāk-kaji** sbst., a question of right.

**hak-maraō, hāk-maraō** syn. of *hak* (or *hāk*) *maraō*. See under *maraō*.

**haku** Nag. and derivatives, vars. of *hai* Ias. (fish) and derivatives.

**haku-med** Nag. syn. of *budumeḷ* Ias.

**hakuṛa, hakuṛa-ṭeōḷ** (Or. *aurhū*)

sbst., a grain measure, the three quarters of which are equal to a *serṭeōḷ*, i.e., to 2 lbs. of husked rice: *hakuṛa barogandapuilaēte marāa*; *Siasare tisinagapa eaṇli annapuila hakuṛate namqtana*, at present in Singbhum the measure used for one anna's worth of husked rice is a *hakuṛa*.

**haku-sae-jat** Nag. syn. of *haisa-yejat* Has.

**hāi** var. of *ali*.

**hāi** (A) sbst., (1) state of affairs: *apesare hāl cilekq?* How do matters stand with you? (2) news: *cilekan hālem aujada?* What news dost thou bring? Note the saying: *tisina landiate ne kami kam cabakere, ei hālle rikama!* If, through laziness, thou do not finish this work to-day, what state we shall put thee in! i.e., how we shall punish thee!

**hal** (T. *ali*, to give, to make a present) I. trs., to pay, to refund: *sobenḡia halakuda*.

*ha-p-al* repr. v., (1) to pay each other; to refund to each other: *kariakan baba oṛq guṛulukia hapal-tana*, they restore the paddy and millet which they have borrowed (without interest) from each other. (2) to be in the habit of paying or refunding: *ne hoṛo pāicaudurako kae hapala*, this man does not pay his debts. (3) sbst., this habit: *ne hoṛore hapal banoa, kaṛido beṭekane kāṛiia*. (4) adj., having this habit: *nīdo hapal hoṛoge honaia, mendo darige kae daritana tisinagapa*, he would surely pay but

at present he cannot.

*ha-n-al* vrb. n., (1) the amount of paying: *hanale* hakeda, miaḍ jaked pāica kā tañjana, he has paid up all his loans, none<sup>2</sup> is left. (1) the act of paying: *misa hanalte* kam cabadariredo, halad i bāri haladitam, if thou canst not pay up everything at once, pay by instalments.

II. adverbial afx. to prds., meaning back, in return: *dalhal*, *eraxhal*, *paṛihal*, etc. In all such epds. the two members may be disjoined and the prnl. sbj, if any, affixed to the first part: *paṛi haljana*, revenge has been taken; *paṛile haljana*, revenge has been taken on us; *paṛiū hal-keda*, he took his revenge; *paṛiū hūkedlea*, he revenged himself on us.

**hal-adj** I. trs., to diminish by paying, i.e., to pay a debt by instalments.

II. intrs., with ind. o., to pay smb. by instalments: *haladigana*.

*haladi-gg* p. v., of money, to be paid by instalments.

**hala-gula**, **hāl-hāl**, **hulhuli** syn. of *luhi* Nag. Cfr. *hulia*, I. sbst., (1) a scare or panic spreading over the country: *janaōsirma onḍōkarā hala-gula hobagtana*, every year there is a scare about human sacrificers. (2) the report or the story of such a panic: *Birsabhogāna halagula-dope aūmakada ei?* Do you know the story of the Birsa rising?

II. adj., with *kaji*, a scare or panic: *Soēkosare senḡjan jeṭe onḍōkarā halagula kaji taikena*.

III. trs., to spread a panic: *bonaga*

*nirbolo mene kajite goṭa disumko halagulaleda*, people spread a terrifying rumour all over the country, that a spirit was running into houses.

*halagula-n* rflx. v., to get scared, panic-stricken: *janaōsirma jēṭedin onḍōkarāko halagulantana*.

*halagula-2* p. v., (1) same meaning: *Birsabhogān dipli goṭa disum halagulajana*, in Birsa's time the whole country was panic-stricken. (2) of a scare, to be spread: *bhagaōānkoḡ kaji sobensa halagula'ena*, the panic caused by the Birsaites got spread everywhere.

IV. adv., with or without the afxs. *ange*, *ge*, *lan*, *lange*, modifying *rika*, *rikaḡ*, *rikin*: *ale disum tisinagapa onḍōkakajit halagulatan rikaakana*.

**halahala**, **halahali** (Sav.; cfr. French *hal'ali* and Engl. *halloo*) I. interjection: (1) the call by which the cattle is driven on the *sokoraī* feast. (2) the call of the beaters to warn the hunters that game has been started. Their beating shout is *hāhō* or *hāhū*. (3) occurs in the song cited under *bheṛa*.

II. trs., (1) to drive the cattle on the *sokoraī* feast: *sokoraire urikoko halahalakoa*. (2) of the beaters, to drive game towards the hunters: *dāṛātanre miaḍ marḡ namlena*, *kepesedsale halahalaidikia*, whilst we were beating, a peacock was flushed, we chased it on, by our shouts, in the direction of the hunters. (3) to shout and so drive

**halajola****halajola**

away birds from the fields, jackals, tigers, etc.: *tuũko halahalakia*.

III intrs., to utter this shout: *cirgalakanpeko halahalatana*, look out, they are shouting at game started.

*halahala-n* rflx. v., same meaning: *cikanjiko namakia?* senderako *purageko halahalantana*; *acarare kanekane dũdũmul arũguntana*, *setaete najakedia halahalantana adia gaagantartana*.

*halahala-g* p. v., (1) prsl., of cattle birds or game, to be driven by such shouts: *dola, nãdo mandipe jomkeda, uriko halahalaqka*, come on, you have finished your (midday) meal, let the cattle now be driven for the feast; *en dudmulko halahalaqka*, *acarako nanatãnjada*. (2) imprsl., of these shouts, to be uttered: *marãã jilu namakanre kũh halahalaqka*, if big game be started, shout lustily.

*halahalatan* adv., modifying *kakũla*: *halahalatanko kakãlajada*.

**halajola** (Sad. born in the same year) syn. of *juripari*, I. sbst., the fact of one being about a year or a year and a half younger or older than another. Among the Mundas there is always from .2 to 3 years between the births of two consecutive children; a child born to another family about the middle of this time, is *halajola* with both the children in question, so that the term never applies to brothers or sisters. If it be born only a few days, weeks, or months before or after another, both are called *modsirmaren honkina* or

the one is called the others *juri*, whereas the same child is *huria* compared with the other's elder, and *marãã* compared with its younger brother: *en halajorãã kaji okoe udubadmea?* amẽtee *marãããã*, who told thee that there is a difference of about 1 or 1½ year between you two? He is 2 or 3 years thy elder.

II. adj., (1) with *horo*, *hon*, one who is about 1 or 1½ year older or younger than another; two or several amongst whom one or more are 1-1½ year younger or older than the others: *nĩlqe halajolagea*; *halajola honko miã sirma*, *miã sirmã tala andanjeko hũria marããã*; *nikia halajolagea*; *niku sobenko halajolagea*. Also used as adj. noun: *nĩdo ale halajolage*; *jonomre api sirmãe hũria*, *lelredo aĩãã halajolagee tũroa*, in fact he is 3 years my junior, but he looks as if there were a difference of only 1-1½ year. (2) of animals, plants and trees, and sometimes of men or children, about the same size or strength: *daru hadre aia nibarjina*, *am halajola horolqia jurilena*, in sawing timber I was the weaker of the two, I was paired with a man of about thy strength; *apeã bagaica ad aleã bagaicaã daruko halajolagea*, the trees in your mango grove and in ours are about the same size.

III. trs., to consider smb. 1-1½ year younger or older than another: *jonomre aĩããte upun sirmãe hũria*, *mendo lelre aiaãlqo halajolaia*.

*halajola-n* rflx. v., to exert about as

## halajola

much strength as another : ne uri sagāñi taññire kerakolqe *halajolana*, in drawing the cart this bullock is equal to a buffalo.

*halajola-g* p. v., (1) same meaning : sagāñi taññire kerakolqe *halajolana*. (2) to be considered 1-1½ year older or younger than another : lelre ainalqe *halajolana*.

IV. adv., with or without the afxs. *ge, re, kore*. It is preceded by *en* in the 2nd member of coordinate sentences, the 1st member of which describes the point of comparison (1) modifying *jonoma*, so as to be 1-1½ year younger or older than another : Sañ, Soma, Mangra *jonomakanate mōpē sirmalekako hobaakana*, Sukramo *en halajolarege jonomlena*, Sau, Soma and Mangra are about 5 years old, Sukram also is not much older or younger. (2) about the same size, strength, value, force or time : kerako (or *kerakoa*) *halajola ne hara gononajana*, they asked for this bullock about the same price as for a buffalo ; *akoā kera apihisite akirina-jana*, *alequo en halajolagee gononlena*, their buffalo was sold for Rs. 60, ours also fetched about the same price ; *halajola tikanakanlekaina atākajada*, I think it is about noon ; *honder poroh hobalena*, *en halajolarege maraṇḍaleda*, there has been a feast of late, about that time we had heavy rain ; ne uri *kerako halajolagee taññia*, this bullock draws as much as a buffalo ; *purā kae jabara aia halajolage menāia*, he is not very tall, he is about my size ; *apeā*

## halam-gatam

*bagaici ad alea bagaicara daruko halajolage leloa*, the trees in your mango grove and those in ours seem to be about the same size. N. B. (1) When there is question of strength, the afxs. *re* and *kore* are not used. (2) When there is question of time, the syn. *juripari* is not used.

**halamgata** Cfr. *halamhalum*, I. adj., with *gaō*, a sore, or *busu*, straw, soft and rotting : *halamgata gaō opitam* ; *halamgata busu uriko kakoa*. Also used as adj. noun.

II. trs., to cause a sore or straw to become soft and rotting : ne *seta gaō tijuko halamgatakeda* ; ne *busu dagee halamgatakeda*.

III. intrs., in the df. prst., to become or be such : *gaō halamgatatana* ; *busu jargite halamgatatana*. *halamgata-g* p. v., to be rendered or become such.

IV. adv., with or without the afxs. *ange, ge, goge, tan, tange*, modifying *gaō, soḍa, rika, rikoa, lelo*.

**halam-gatam, salam-gatam, salam-latam, latam-jatam** (Sad. *salam-latam*) I. sbst., disorder, disarray, entanglement, ravelling of thread, twine, rope, straw, reaped or unreaped paddy, creepers : *bubara salam-gatante iṛ kā sekerajana*, the reaping of our paddy went on slowly because the stems were in all kinds of positions, some twisted, bent, broken and lying flat on the ground.

II. adj., disarranged, unarranged, confused, entangled : *halamgatam sutam bōrsōj keate gurūme*, pull



**halam-halam**

straight and roll into a ball the entangled thread. Also used as adj noun : bugin sutamina namtana, *halamgatam* alom omaiña.

III. trs., to disarrange, to ravel, to put in a disorderly, irregular or unarranged manner : sutampe *halam-gatamkeda*; petomtaure basu boŋkeateko nitirea, kako *halamgatamea*, when they make a rice bale, they do not put the straw in an unarranged manner, they sort it in sheaves of equal length and spread it out radiating from a centre.

*halamgatam-g* p. v., to be disarranged, ravelled, put disorderly : kulaë kudaötaure *halamgatamakau* nâŋfirea *harglena*, in chasing a hare my foot was caught in an entangled creeper and I fell; saagomakan basu bōroko galanaa, *halamgatamakanglo* kâ, they plait into ropes (to cover the rice bales) straws of equal length which have been put in straight sheaves, not any unarranged straw.

IV. adv, with or without the affs. *ange, ge, tan, tange*, modifying *rika, rikag, lelq* : *sutam halamgatam-tangepe* rikakeda, you have entangled the thread.

**halam-halam** contrary of *rindikam*, I. adj., of grass, plants, thread, cloth, soft and without strength : *halamhalam* tamaku kâ harada, thin and weak tobacco leaves have no strong taste or flavour; kadalsakam *halamhalamgea*; *halamhalam* lijam kiriaakada.

II. trs, (1) to cause plants to grow thin and weak : *da toldinate* ne loöonara babape *halamha'amkeda*.

**halampača**

(2) to weave loosely : ne peräë ciulaö rindikam kac tenaea, lija janaöe *halamhalamea*.

*halamhalam-g* p. v., (1) of plants to grow thin and weak : *da toldinate* baba *halamhalamjana*. (2) of cloth, to be woven loosely, so as to be soft and without strength : kâ takijapakere lija *halamhalamoa*, if the thread is not pressed close in weaving, the cloth has no strength.

III. adv., with or without the affs. *ange, ge, tan, tange*, modifying *capu, teq, rika, rikag, harag, lelq* : ne tamaku *halamhalamtaniq* capukeda, kâ harada, kabua, by touch I have found this tobacco thin and weak, it is of indifferent taste, let us not buy it.

**halampača, halampoča** Has. I. sbst., a weak, drooping, languid or careless way of sitting : inia *halampača* lelte mundiqтана ne horore jetan basu mena.

II. adj, a person or animal with such a way of sitting : inia *halampača* didi hola jilubu gadkentirea lelja, to-day I saw a vulture sitting with drooping wings near the spot where we eat up the meat yesterday.

III. intrs., to sit in a languid or careless manner : enaäŋte netarem *halampačakana*, kamitam banoa ei ? *halampača-n* rlx. v., same meaning : aminara alom *halampočana*, purulo kam lagaakana.

*halampača-g* p. v., same meaning : halsuaji horoko midcokoŋ hasureoko *halampačaoa*, people without endurance sit down languidly, yieldingly

even in a slight indisposition.

IV. adv., with or without the afxs. *ange, ge, gge, tan, tange*, modifying *duh*: *daromdako hoëodudugar taëomte halampoëageko duba*, kites after flying against a storm, sit down exhausted.

**halara** (Sinh. *awula*, to pick up)  
I. adj., fig., not bought but found: *nea halara lija dara, kale kiritala*.

II. trs., (1) to pick up smth. with the hand, foot or beak: *miad soa katatera halara'la*, I picked up a stick with my toes; *kararibabale acaraleda, dudumulko halaracabakela*, we sowed *karari* paddy in mud, pigeons pecked it all up. (2) fig., to find smth.: *pithorare miai takaina halaraleda*, on the way to the market I found a rupee.

*halara-g* p. v., to be picked or pecked up: *daruate araguakad jo onaitame, halarakangdo kaini*, give me fruit plucked from the tree, I do not want picked up ones.

*ha-n-alara* vrb. n., (1) the extent of picking up or pecking: *sarjomko niakana, hanalara halaraepe dakiko peruteroka*, the sal seeds have fallen from the trees, pick them up so as to fill all the baskets. (2) the act: *musia hanalatale bar tuakileka jamakana*, in one day's picking up nearly 2 baskets were filled. (3) the things picked up: *nea oko'a hanalara?* Also used adjectively: *nea oko'a /analaria madukam?* Who has picked up these *Bassia* blossoms?

**halangi, kolaugi** trs., to hang a cloth, a rope, etc., across smth. v. g., across a peg or a branch: *lijado*

*hanakare halangulam*, hang the clothes over the stretched bamboo.

*halangi-n* rlx. v., of snakes, to hang across a branch.

*halangi-g* p. v., of cloth or rope, etc., to be hung across smth.: *ne lija hanakare halangika*.

*ha-n-alangi* vrb. n., the number of things hung across a horizontal support: *hanalangiko halangikela*, *hanaka lijate perigirijana*, they have hung so many clothes over the stretched bamboo that there is no room left on it.

**halangi-bagan** rlx. v., of children to hang about their father or mother viz., to sit on their knees or hips, to embrace them, etc.

**hal-bal** (II. Sad. hurry, confusion)  
I. sbst., of babies and little children, the habit of moving, rolling or going about, of throwing about their arms and legs.

II. adj., with *hon*, a lively restless baby or little child: *halbal honko ora bitarre alope bagekoa jängeko rapudbara a*. Also used as adj. noun: *nido kented halba'ge*.

III. trs., of children, to be restless around smb.: *apum hasutana alope haibalia*, your father is sick, do not disturb him with your restlessness.

IV. intrs., in the df. prst., of children to have the habit of restlessness: *ne hon halbalana*.

*halbal-en* rlx. v., of children to be actually restless: *ne hon janao en-kagee halbalena*.

*halbal-g* p. v., to get disturbed by restless children: *honko kolomte idikope netare hasutani halbalolana*.

V. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *rīka, rīkan, rīkaḡ*: *halbalange* alom rīkana.

**hal-cāl** jingle of *hāl*, sbst, news, state of affairs, happenings: *apetara hālcāl tisingapa cileka*.

*hālcāl-p* p. v., of events, to happen: *apesare cileka hālcālētana tisingapa?* How 'do matters stand with you nowadays?

**hal-du** trs., to save sub. from his debt by paying it in his stead: *rīrīle haldyḡkja*.

*haldy-n* affx. v., to pay up all one's debts: *dārudardope haldyḡjana ei?* Have you refunded all your loans?

*ha-p-aldu, ha-p-aldu-p-ḡ, ha-du-p-ḡ* (1) repr. v., to pay each other's debts as occasion arises: *ne hoḡoko janaō nekageko hapaldupḡ*. (2) sbst., the habit of paying each other's debts when necessary: *ne hoḡokore hapaldupḡ janaō nekage hobitana*. (3) adj., having this habit: *ne hature soben hapaldupḡ hoḡokoge menakea*.

*haldu-ḡḡ* p. v., to be saved from one's debts by others paying them: *ne hoḡo lenjajana, bīrikeatē haldugḡka*, this man is bankrupt, let his debts be paid by subscription.

*ha-n-aldu, ha-n-aldu-n-ḡ, haldy-n-ḡ* vrb. n., (1) the act of saving from debts: *misa hanaldunḡātedo orḡe lenjajana*, after having been saved a first time by others paying his debts he is once more bankrupt. (2) the people thus saved: *niku aiḡḡa hanaldunḡko, tisingapa jeta sau kae kulijadḡkoa*, these have had their

debts paid by me, at present no money-lender any more has a claim on them. Also used adjectively: *aiḡḡa hanaldunḡ hoḡoko kūḡko suku-jana*, those whose debts I paid felt very happy. (3) Note the idioms: *inḡ kā hanaldunḡtā*, he does not merit to have his debts paid for him.

**hale** syn. of *ho*, afx. of address used when speaking to a man or boy of about the same age as the speaker. The relationship between junior uncle and nephew does not preclude the use of *hale* on both sides, when they are of about the same age; *amhale kotemtana?* — *Pittitatanahale*, I say whither art thou going? — I go to the market.

**halga dulga** var. of *algadulga*.

**halgu-dulgu** var. of *daguldagul*.

**halgum-dalgum** var. of *algumdalgum*.

**hal-hal** (A. *kākhāl*, quickly) 1<sup>o</sup> var. of *halhal*. 2<sup>o</sup> syn. of *khaḡmaḡ*. 3<sup>o</sup> also used of ceaseless hard work, I. sbst., ceaseless hard work: *kamira halhalte hasutanḡ jogaō kale daḡitana*.

II. adj., (1) with *kami*, same meaning: *tilikotare dasikore halhal kami nanao*, if one be servant to a Tefi, one will be overwhelmed with work. (2) with *hoḡo*, a man who overwhelms his people with work. Also used as adj. noun.

III. trs. caus., to overwhelm with hard work: *ne tili dasikoe halhal-jadḡkoa*.

IV. intrs. imprsl., with inserted prsl. prn., to feel overwhelmed with hard work: *tilikotareḡ dasikena*

## hāl hāl

purage *halhalkiña*.

*halhal-en, halhalrika-n* rflx. v., to submit oneself to ceaseless hard work : *tilikotare alom halhalena*, do not take service with a Teli and so cause thyself no end of hard work.

*halhal-2* p. v., to be overwhelmed with hard work : *tisingapa kamile* (or *kamitele*) *halhalakana* ; ne *tili gomketera halhalotana*, I am hard driven for work by this my master who is a Teli.

V. adv., with or without the affs. *ange, ge, tan, tange* modifying *kami, rika, rikan, rikaq* : *halhalgee rika-keḡkoa*, he overwhelmed them with hard work ; *halhaltangeko kamia*, they are ceaselessly occupied in hard work.

**hāl-hāl** var. of *halagula*.

**hali** (II. *hāl*, present time) occurs in the adverbial phrases : (1) *nehali, nehaliḡe, nehaliḡo, nehaliḡe*, at present, i.e., immediately or these days : *nea Burumate iditabeme orḡ nehaliḡe ruarme* ; *nehaliḡole bugitangea*. (2) *enhali, enhaliḡe, enhaliḡo, enhaliḡe*, at that time, i.e., at that precise time or about that time : *poroḡ taikena, enhaliḡeḡ senkena*. Both *nehali* and *enhali* may also be used prdly. in the trs., rflx. and p. v. : ne *kami nehaliḡme*, do this work now ; *Ranci sen nehaliḡme*, go at once to Ranchi ; *aḡandido nehaliḡci taḡomkote* ? Will the marriage take place shortly or later on ?

**hali-muali** (Sad.) I. sbst., (1) syn. of *arubakūru*. (2) consent given before witnesses. (3) a meet-

## hali muali

ing of two or more people.

II. trs. caus., (1) syn. of *arubakūru*. (2) to make people give, before witnesses, their consent to an agreement : *aḡandihulua koneabōrkiḡa poneko halimuḡilikua*, on the day of marriage the panches make the bride and groom give before them their mutual consent. (3) to cause two or more people to meet : *en horeḡ ciulaḡ kiliḡ lepelakana, tisiḡ piḡre halimuḡitaliḡme*, I never met that man : bring us together to-day in the market.

*halimuḡali-n* rflx. v., (1) syn. of *arubakūru*. (2) with a dl. sbj., of both parties, to consent, before witnesses, to an agreement : *aḡartaḡom haḡikuri kaji aloka uruaḡ, dola, poneko talare halimuḡalinben*, lest sooner or later there arise any altercation, come let us go and make your agreement before the panches. (3) with a dl. or pl. sbj., to meet by agreement : *aḡaḡ hatu amo kam sendariḡana, aḡo hiḡu kae daḡitana, ḡapa piḡrelaḡ halimuḡalina mente kajikultam*, thou canst not go to his village and he cannot come here, send him word to meet thee in the market to-morrow. (4) to meet smb. willingly : *mahaliḡ eparaḡkena enara ḡiḡte piḡkore aiḡaḡa orḡḡo kae halimuḡalina*, last year we had a quarrel, through shame now he avoids meeting me in the markets.

*halimuḡali-2* p. v., (1) syn. of *arubakūru*. (2) to be put in the presence of witnesses to make an agreement : *Kristān aḡandire ḡoākiḡa aḡ, Padri Gomkeḡ aḡarre koneabōrkiḡa hali-*

**halka**

*smulation*. (3) to meet one or more people, accidentally, by agreement or during a visit: Soma hijulenalia *halimualijana*, Soma came (to visit me) and we met; burapirire kotaren dangrakolole *halimualijana*? From where were the young men we met at the fair? en horoŋ ciulaŋ kalia lepelakana, tisia pître aintaree *halimualika*, I never yet met that man, let him be brought to me in the market.

*halimualige* adv., in presence of each other: *holimualige* kajiaime, alom ukutabaraia, tell him to his face, do not backbite him; *halimualige* kajiaime alom kajikulbaraea, tell him personally, do not merely send word.

**halka** Nag. (H. Sad. Or.) syn. of *alpuŋ* Has.

**halka** (A. a ring) sbst., an iron link with a hook at one end and a ring at the other. It is used like the *akura* (Pl XIV, 3), to fasten the shaft to the levelling plank. See under *akura*.

**hal-odon** Nag. var. of *halurur* Has.

**halotagaŋ** Has. syn. of *gotaga* Has. a dell.

**hal-ruar**, **hal-rūra** trs. or intrs., to pay back a loan; to refund: *halruarkeŋue*.

*halruar-g* p. v., of a loan, to be refunded: pāica *halrūraakana*.

**halsu**, **halsua** Has. Nag. **hulsu** Nag. (Sad. *halsu*) I. abs. n., want of fortitude and patience in suffering or adversity: ne horoŋ *halsua* okoe kae ŋrakada?

**halu**

II. adj., with *horo* or *jū*, also *halsuji horo*, *halsujiten horo*, a person without force of endurance: *halsua* horoko mandatanreoko gitja, people without force of endurance go and lie down even if they have only a cold. Also used as prul. noun: *halsunŋ*, *halsujitenŋ*.

*halsu-n* rflx. v., to be impatient of labour and pain; not to bear up against suffering or adversity: alom *halsuana*, nekan hupia erakore alom uŋluturena, do not be so weak, do not yield to discouragement for such slight scoldings.

*halsu-g*, *halsu-g* p. v., to acquire the habit of weakness in face of labour, pain and adversity: ne horo *halsuajana*.

III. alv., with the affs. *ange*, *ge*, modifying *rikan*, *atākar*: *halsu-geŋ* atākarŋia, I took him for a man without fortitude.

**halu** Nag. syn. of *kūū*, a crow.

**halu!** Nag. interjection used to drive away crows.

\***halu** (H. *halhal*, any mortal poison) commonly called *kursiŋelŋiŋ* both in Has. and Nag. sbst, a bis-cobra (in Indian parlance) i.e., a lizard less than a foot long, found generally in the dense growth of garden enclosures, where its cry, *keteketekete*, resembling that of the shrike but much softer, is often heard. It has the general appearance of a monitor; even its colouring is the same: a yellowish-grey background with groups of small dots disposed in rings encircling the body and tail, but interrupted on the belly.

**halu-dalu**

No wonder then that it is generally considered to be nothing else than a young monitor. The Mundas however do not share this opinion. They pretend that the monitor, young or old, as found in Chota Nagpur, is of a uniform grey colour without any markings, and that moreover it keeps to the jungles. Be this as it may, the biseobra is, all over India, deemed more poisonous than any snake, the action of the venom starting at once with a strong headache and ending fatally. Many Europeans deny that it is really poisonous and say that it is as harmless as a full-grown monitor. Is it possible that so widespread a belief be altogether groundless? The Mundas superstitiously believe that the biseobra's venom can be counteracted by burning a leaf plate (*kalu*) out of which people have eaten.

**halu-dalu** var. of *daguladagul*.

**halui** (P. *baghal*, on one side) I. adj., with *gitul*, sand deposited on the side of a stream: *halui* gitilre honko kurilinnatana.

II. trs., 1) of a stream, to deposit sand on its side, in entrd. to *tilad*, of standing water, to deposit sand or silt on the bottom: *holara* bāri purage gitile *haluiakada*, yesterday's flood has deposited a lot of sand on the sides of the streams. (2) syn. of *hose*, to cause to fall out over the rim, v.g., of a winnowing basket: gumtanre pete babako *haluiŕa*. (3) to cause to pass, or to let pass, over the border or rim of a receptacle, part of the solid things which are inside:

**hal-uruna**

*haike* gitilkolq alqakana, *haluŕkom*, there are some small fish in the sand thou hast scooped out with thy joined hands, make them drop over the side. (1) in poetry, of mothers, to let their newly married daughters go away to their new homes: *garagitilleka*, numam *haluŕladuŕa*, as the stream deposits sand on its side, so, O my mother, hast thou thrown me out to my new home.

*halui-q* p.v., (1) of sand, to be deposited on the side of a stream. (2) of dust, gravel, empty husks, to be caused to fall over the rim of the winnowing basket. (3) of part of the solid particles contained in a receptacle with or without water, to be caused to fall out over the side.

*ha-n-aiur* vrb. n., (1) the act of causing dust, etc., to fall out over the rim: *hauiur* kã taŕkaŕtana, jrababakom uŕjada. (?) the sand deposited; the things let fall over the rim or side: *ne* gitilko *holara* *hanalu* ei sidakora, has this sand been deposited yesterday or formerly?

**halui-dalui** var. of *aludalun*.

**hal-uruna** Has. **hal-oŕuna** Nag I. adj., (1) with *ore*, *ur*, redeemed from mortgage. (2) with *pete*, the money used to redeem mortgaged property. (3) with *hore*, a man delivered from jail by people paying his bail or fine.

II. trs., (1) to redeem mortgaged property, i.e., fields or cattle: *miad* loŕoŕina *halururakala*, miaddo urige. (2) to give bail for a man arrested on suspicion: *hajitire* jamin'e

## hamā

## hamal

*halururakgia* (or *hājitirele halururakgia*). (3) to pay up for smb. condemned to a fine or alternatively to jail: *jēl käre jaribunara hukum hobalena, mod-aŕtele halururakgia*, he was condemned to a fine of a hundred rupes or, in default, to imprisonment, we set him free by paying for him.

*halurur-en* rlx. v., to give bail; to pay one's fine when condemned to a fine or, in default, to jail: *jēlate halurur-en kae dapitanci ale omcalaokeda*, as he was unable to give bail (or pay his fine), we advanced the money.

*ka-p-a'u-n-u-urur*, *ka-p-alurur*, *halu-p-urur* repr. v., to deliver each other from detention by paying each other's bail or fines as occasion arises: *jēlotane taikena birikedeibu halururakja, nekage ha'ururur lagatina*.

*halurur-g* p. v., (1) of mortgaged property, to be redeemed. (2) of men, to be set free from detention by others giving bail or paying the fine.

*ha-n-alu-n-urur*, *ha-n-alurur*, *halu-n-urur* vrh. n., the corresponding act: *jēljanac bonara halun-ururtee bancaokana*, he would have had to serve a time, but he was saved by the payment of his fine.

**hām**, Hlo var. of *hāam*.

**hamā**, **hamē**, **hamj** vars. of *habe*.

**hamal** Nag. **hambal** Nag. Hlas. (Sinh. *āmaru*, difficult) contrary of *rabal*, I. abs. n., (1) heaviness: *mepedkoate sisare pura hamal mena*, lead is by far heavier than iron. (2) difficulty: *jānājetana itun mente*

*nūe hambal banoa*, he has no difficulty in learning anything.

II a.lj., (1) heavy: *kā hambala*. (2) difficult: *ne kami hambalnga*, this is rather a difficult work; *neado hambal kaji*, this is a difficult language, a matter difficult to arrange, or a thing hard to bear. (3) of crops, fruit, etc., late, ripening late: *hambal baba*, *hambal kančara*, *hambal uli*. In these phrases *hambal* may also mean heavy: the meaning depends on the context or circumstances. The same must be said of the sentences: *ne laba hambalgea*, *ne kančara hambalgea*, etc., but the sentence: *ne baba (kančara, etc.) hambalga* (or *hambaltega*) *tana*, always refers to late ripening. (4) of fields, in which only late varieties of rice are ever grown: *hambal ločota*. (5) with *ror*, see article under this word.

*Hambal* occurs as adj. noun in sentences like the following: *sa-laeme, ju! oko daru rabala ena ggeeme, hambaldo aloma*, go, select the light pieces of wood and bring them, leave the heavy ones: *itunra hambaldoe cabakeda*, *imtianree dapija*, he has mastered all the difficult parts, he may succeed in his examination; *rabal babakole irecabakeda, hambal bāri sareakana*, we have reaped all the early paddy, only the late varieties remain: *rabal roara kajikodoia itubaraana, mendo hambalra kaina ituaana*, I know more or less what can be said about a 'light or quick' soul, but not what regards a 'heavy or slow' one.

## hamal

III. trs. caus., (1) to load heavily : ne sadom purape *hambalkia*, ladia-kanā hupialeka tiurūape, you have loaded this horse too heavily, take down part of the load. (2) to make things difficult for smb. ; to cause him troubles or difficulties : imtiane purageko *hambalkēlea*, they put us very difficult questions in the examination ; alea diku betekane *hambalkēlea*. (2) to cause to become heavy : ne daru jeṭe hārido rāhalge taikena, tisiagapa da *hambalkeda*, in summer this piece of timber was light, now damp has made it heavy.

IV. intrs., (1) prsl. in the df. prst, (a) to be heavy : cileka da gamaidijada enleka hasa *hambaltana*, earth becomes heavier to carry in proportion as the rain lasts. (b) to feel heavily loaded : puragea *hambaltana*, enamente sāniā bagejada, I feel too heavily loaded, that is why I leave behind some of the firewood. (c) to find smth. difficult : orare honko hasutana enamente Ranci senqia *hambaltana*. (2) imprsl., with inserted prsl. prn., (a) to feel heavily loaded : ne bārom purage *hambaljiña*. (b) to find smth. difficult : ne orara eperana aūmte dasin puraō *hambaljiña*, witnessing so many quarrels in this household I find it hard to finish my term of service. (3) with ind. o., to be in the last stage of pregnancy. This occurs in the stereotyped sentence : gai (or the name of any other large or middle-sized mammal) *hambalqia*, The

## hamal

sbj., v. g., *cui*, is understood. Itly. it means : the calf has caused a burden to the cow.

*hamal-en* rflx. v., (1) to load oneself heavily : moḍ salage gōemele menliā, moḍ sala gel tōā cauli gōkeda, aḡge *hambalenjana*, we told him to carry one maund of rice but he took a quarter more, he is himself responsible for the excessive load. (2) to put oneself into difficulties ; to run open-eyed into trouble : ne horokia hatuponekoā kaji kaka mānatajanci puragekia *hambalenjana*, kaeūire isu ṭaka senqana.

*ha-p-umal* repr. v., to make smth. difficult for each other ; to put each other in difficulties : arandire purā kalana *hapumbala*, hupagelana negeēa, let us not make this marriage a source of difficulties for each other, let us be moderate about the banquets to be given.

*hamal-o* p v., (1) to be heavily loaded : puragem *hambalakanredo* taraiā gōderagama. (2) to be put into trouble or difficulties : laraitea *hambalakana*, I am in difficulties owing to the expenses of a lawsuit ; miaḍ kajiko kulijaiña uduḥteoia *hambalakana* kā uduḥteoia *hambalakana*, they have put me a question, it is difficult for me to say what I know (because one party will be angry with me) and it is difficult not to say it (because then the other party will be angry). (3) to become heavy : jargidindo buluna daṭe *hambalōa* ; ne hon hebilekatedo purageo *hambaljanae* seneka, this child has become too heavy to be



carried on the hip (on the journey), let it walk. (1) to become difficult : ne hōhasute itun *hambalqlana*, to study becomes difficult with these headaches. (5) to get into the last stage of pregnancy. *Hambalakanae*, said of woman, is a syn. of *barji-akinae* ; said of a large or middle-sized mammal, it is a syn. of *hambalqla*. The first stage of pregnancy is described by *iniq* *hormokore meng*, for a woman, and *talbaladōa-kanae* for large or middle-sized mammals. No distinction of stage is made for smaller mammals and blood-suckers, of which they say *lāifanae* or *lāvakanae*. The two latter phrases may also be used of middle-sized mammals. It is impossible to use them of a woman or to say of her *hambalqla*. See *hamil-hormo* below.

*ha-n-amal* vrb. n, the extent of (a. heaviness of load : *hanumbai hambalkiŋa*, goledēi mačana kaina sōj-darijana. (b) heaviness in bodily weight : ne hōrō dūlkami namkedēi *hanumbale* *hambaljana* sidaŋte mōrē serlekae lāakana, having been occupied in sedentary work his weight has increased by 10 lbs. (c) difficulty : intianre *hanumbalko* *hambalkedlea* sobenkoŋe dasaōjana, they put us such difficult questions in the examination that we all failed. (d) late ripening : ne kančara *hanambal* *hambala*, indicanduko enaŋ jaromoa, this jack fruit is of so late a variety that it ripens only near or during the *indi* month.

**hamal-hormo** Nag. **hambal-hormo**

**Has. Nag. I.** sbst., the last stage (the six last months) of a woman's pregnancy : *hambalhormore* *kuŋiko* *hasujanre* *isu* *masikila*.

**II.** adj., with *kuŋi*, a woman in the last stage of pregnancy : *hambalhormo* *kuŋiko* *hasujanre* *harađ* *ranuko* *kako* *omakoa*, they do not give pungent medicines to women who get sick in the last six months of pregnancy ; ne *kuŋi* *hambalhormogea* (or *hambalhormotia*), this woman is with child already for more than three months ; *kininko* *tisinagapa* *hambalhormotekoa*, my daughter-in-law (or my sister-in-law) is now with child for more than three months.

*hambalhormo-g* p. v., to reach the last stage of pregnancy : *barcandule-karee* *hambalhormoŋa*.

**hamāra-humūru**, **hamaŋ-humuŋ**, **hambāra-humbūru**, **hambaŋ-humbuŋ** jingle of *hambuŋ*, syn. of *kambuŋ-baŋa*.

**hamatu**, **hamutu** Nag. (Sad.) syn. of *mone*, to intend, to decide.

**hambā**, **hambē**, **hambi** vars. of *haba*.

**hambal** var. of *hamal*.

**hambāra-humbūru**, **hambaŋ-humbuŋ** vars. of *hamīyahumūru*.

**hambuđ** **I.** sbst., used like the vrb. n.

**II.** trs., to embrace, to hug, to press against the chest ; to hide smth. pressing it against the chest : *hambudkiŋae* ; *kumbaruakan* *lija* *hambudakađlee* *senojana*.

*hambud-en* rllx. v., to embrace ; to cling to smb. or smth. with both

**hambud****hambud-iji**

arms ; to hold fast with both arms : *daljaiko taikena aĩṅaree hambuden-ianciko hokakja*, they were beating him with a stick, he throw his arms about me and clung to me, and then they stopped beating him ; *hambudenme* kãredom uiugoa, put they arms around (v. g., my head) otherwise thou wilt fall off (v. g., from my shoulder) ; *aĩṅa kaṭare miad* hon *hambudakana*, a child is clasping my knees.

*ha-p-ambud* repr. v., to embrace each other : *Nagurire taramara sumdiako hapambudkateko jopora*, in Naguri it is the custom with some fathers meeting the father-in-law of their child, to embrace each other before exchanging greetings.

*hambud-q* p. v., to be embraced ; to be held fast in both arms ; to be pressed against the chest : *iniã kurãure lija hambudakana* ; *okoča* hon *raṭanae hambudqka*, whose child is crying ? Let its mother take it to her bosom.

*ha-n-ambud* vrb. n., (1) the force of the embrace ; the number of people embracing : *hočo lijuṭina*, moṭo kotore *hanambud hambudenme jãimine jũreoro alokam uũgq*, a strong wind is coming, cling so fast to some thick branch that, however hard it blows, thou dost not fall from the tree. (2) the act of embracing, an embrace ; *hanambud* alom aṛaça, do not loosen thy hold, clasping with both arms ; *iroḍipli baba miq hanambudteko dõakadtea* enage arpa, we call *arpa* what, reaping, people lay on the ground in

one embrace, i.e., we call *arpa* one armful of reaped paddy laid on the ground (and destined to be tied in one sheaf). (3) the thing held between both arms or pressed against the chest ; an armful : *hanambud* alom niṅa, do not let drop thy armful.

*hambud-ader* trs., to carry in, clasping with both arms.

*hambudader-q* p. v., to be carried in, clasped with both arms.

*hambud-aṛagu* trs., to carry down, clasping with both arms.

*hambudaragu-q* p. v., to be carried down, clasped with both arms.

*hambud-au* trs., to bring, carrying and clasping with both arms.

*hambudan-q* p. v., to be brought, carried and clasped with both arms.

*hambud-ḍaṭoh*, *hambud-diṭuh*, *hambud-ḍoṭoh* trs., to hug, to embrace firmly.

*hambudḍaṭoh-en* rflx. v., to cling firmly to smth. : *ne daru okademe*, hosohosogtanredom *hambudḍaṭohenme*, climb this tree with thy arms around the trunk ; if thou begin to glide down, clasp it firmly.

*hambudḍaṭoh-q* p. v., to be hugged ; to be embraced firmly.

*hambudḍumar* trs., to gather smth. into a ball and keep or carry it pressed against the chest : *ḍa gamajare honko lijakõ hambudḍumaræa*, aloka lumq mente.

*hambudḍumar-q* p. v., to be gathered into a ball and pressed against the chest.

*hambud-idi* trs., to keep embraced ; to carry off, clasping with both arms.

**hambud-odoa**

*hambudidi-p* p. v., to be kept embraced; to be carried off, clasped with both arms.

**hambud-odoa** Nag. var. of *hambuduru*, Has.

**hambud-rakah** trs., to carry up clasping with both arms

*hambudrakah* p. v. corresp. meaning.

**hambud-uru** trs., to carry out, clasping with both arms.

*hambuduru-p* p. v., to be carried out, clasped with both arms.

**hambur hamburu, hamur, hamuru** (Sad.) trs., (1) of animals, to bite without teeth: *haram seta miad kulae sahja ade hamurubarakia*, *kae tkaokja*, the old dog caught a hare and bit it in several places with its toothless jaws, but could not master it (it escaped). (2) of people, syn. of *kailumalu*, to chew without teeth: *haram jilu hamuru-barakante* udea.

*hambur-en, hamburu-n* rflx. v., same meaning: *haram seta enaate urijaade hamurubarentana*; *ne hon anrii dataoa, jan tambras eman sabairee hamurena*, this child has no teeth yet; when they put in its hand a guava or smth. similar, it tries in vain to eat it.

*hambur-p, hamburu-p* p. v., to be bitten by a toothless person or animal; to be chewed by a toothless person: *ne tambras hamurulenle-kau leljada*, it seems to me that a toothless person has tried to bite in this guava.

*ha-n-ambur* vrb. n., the amount of trying to bite without teeth: *ne haram seta miad kulae hanamburu*

**hamtu**

*hamburukjae ulidacabakja*, the old dog with its toothless jaws has been biting so much a hare that the latter is all covered with spittle.

**hambur-bara, hamburu-bara, hamur-bara, hamuru bara** syn. of *hamara-hamuru*, trs., to bite here and there with a toothless jaw.

**hamg, hamj** vars. of *hagj*.

**hami, hami-daud, hami-duku, daud-hami** I. sbst, a complaint in which the urine gets mixed with blood and pus: see under *daud*.

II intrs., in the df. prst., to have this complaint: *hamitanae*.

*hami-p, hamiduku-p* p. v., to get this complaint: *hamiotanae, hamia-kanae*.

**hamiaa, hamin, haminaa, haminua, hamiaa** vars. of *aminaa*.

**hamsi, hamsi-kula** syn. of *burukula*, sbst., the royal tiger.

**hamta** sbst, the gizzard or third stomach of birds, in entrd. to *uku*, the crop.

**hamta-kuda** syn. of *dikikikuda*.

**hamtu** (Sad. *hamatu*) I. sbst, strong spasms of the midriff in vomiting, suffocation or a violent fit of coughing. It connotes flattening of the belly and protrusion of the stomach: *hakagojotan setakoa hamtu misalekam lelakada ci ka?*

II. intrs., to have such spasms: *hamtukedae; hamtukenae; kop sabakanre hamtu ka darijanre gogoja*, if a patient suffering from congestion of phlegm in the wind-pipe, cannot get the spasms needed for expectoration, he will die; *setako hakagojjakoreko hamtu*,

## hamur

when dogs are hanged, they have spasms causing their stomachs to protrude.

*hamtu-n* rflx. v., same meaning.

*hamtu-gg* p. v., to experience such spasms : *horoko ulatanreko hamtu-goa* N. B. It occurs as parallel of *helogiŋiŋ* in some adjurations used by witch-finders.

**hamur**, **hamūru** vars of *hambur*.

**hamutu** var. of *hamutu*.

**han** dmst. adj., denoting a certain distance from the speaker : *han daru*, yonder tree.

**hana** (1) syn. of *han* but referring only to inan. bgs. : *hana daru*, yonder tree (2) dmst. prn. yonder thing : *oko daru* ?—*Hanage*, what tree ?—Yonder one. In Tamar this prn. ends with a vocal check : *hang*, *hangge*.

**hanah** Has. Nag. cfr. *hah*, I. slst., the place or mode in which two short pieces of wood are jointed (scarfed or mortised) so as to form a long piece : *ne darukinare hanah* balime.

II. trs., to shape the joint of two pieces of wood destined to be thus joined ; to join two pieces of wood as described : *ne darukia hanabepe*.

*hanab-g* p. v., of two pieces of wood, to be shaped or joined as described : *daru netare hanabukana*.

**hanah-goŋ**, **hanah-gonoŋ** syn. of *niyduku*, *wiggduku*, I. sbst., epilepsy, falling sickness.

II. adj., with *horo*, a person subject to fits of epilepsy : *hanahgonoŋ horoko darure de oŋo debel borogea*, it is dangerous for people subject

## hanar

to fits of epilepsy, to climb trees or to swim. Also used as adj. noun : *miad hanahgonoŋ tisingapuia ranuaia*, I am trying at present to cure an epileptic.

III. trs., of a spirit, to subject smb. to fits of epilepsy : *oko bonaga hanahgonoŋia* (or *hanahgonoŋia*) ? *caŋliŋare kacipe mundilja* ?

IV. intrs., in the df. prst., to have fits of epilepsy : *ne horo canduree hanahgoŋtana* (or *hanahgonoŋtana*) *ei jaimtaga* ? Has this epileptic regularly a fit every month (at the full or new moon) or are the fits irregular ?

*hanahgonoŋ-g hanahgoj-g* p. v., to have actually a fit of epilepsy : *hanahgojotanae*.

**hana-honder** var. of *hanhonder*.

**hanaō** Nag (Sarl. *hanek* : Sinh. *ari*, to butt) (1) syn. of *topi*. (2) syn. of *utabhunum*.

**hanar** 1<sup>o</sup> also *hanarbuŋia*, syn. of *eaŋgahanar*, I. sbst., mother-in-law. It takes the prsl. prns. as poss. affxs. : *hanariz*, *hanarizbuŋia*, *eaŋgahanariz*, my mother-in-law. The vocative of address is *eaŋ* Has. *uma* Nag. and consequently *hanar* is not used intrsly. in the meaning of to call smb. mother-in-law.

II. trs. caus., to marry a woman's son or daughter and so get her for mother-in-law : *en buŋiae hanarkia*, *hanarbuŋiakiae*, *eaŋgahanarkiae*.

*hanar-en*, *hanarbuŋia-n*, *eaŋgahanar-en* rflx. v., in jest, of a woman, to consent to the marriage of her son or daughter : *ne buŋia hanarime menta dutamkena*, mendo buŋia kae

## hanar-honjar

*hanarentana*, the proposal was made to me to take that woman for mother-in-law, but she did not consent.

*hanar-o*, *hanarburia-o*, *etagahanar-o* p. v., to become a mother-in-law : *api horokoge hanarakana*, she has become the mother-in-law of three people ; three of her children are married.

2<sup>o</sup> affixed to some names of female relations with the meaning of "in-law" : *kukuhana*, *guguhana*, *Has. barihanar* Nag. great grandmother-in-law or great grand-aunt-in-law ; also wife of father-in-law's elder brother ; *jahanar*, grandmother-in-law ; *etagahanar*, mother-in-law ; *garinhanar* *Has. kikihanar* Nag. wife of father-in-law's younger brother ; *halomhanar*, wife of mother-in-law's brother ; *ajihanar*, elder sister-in-law. The term is not applied to other female relations by marriage : *honkimin*, daughter-in-law ; *jaikimin*, granddaughter-in-law ; *hagakimin*, wife of junior brother ; *tenjakuri*, junior sister of one's wife ; *ipinjakuri*, junior sister of one's husband ; *nata* a woman's brother-in-law's wife.

**hanar-honjar, honjar-hanar** I. collective noun, the family by marriage. The prsl. prn. as poss. aff. is inserted between this cpd. and the dl. or pl. aff. *teki* or *taku*, *teko* or *tako* : *hanarhonjariteko*, *hanarhonjaremtoko*, *hanarhonjartete-ko* (or *hanarhonjarteko*), etc. Possession may also be expressed by the

## hanäte

the poss. adj. : *ainä hanarhonjarteko* ; *ainä hanarhonjartako*.

II. adj, with *hatu*, *kili jati*, the village, clan, tribe or caste to which belongs one's family by marriage. Also used as adj. noun : *amä hanarhonjardo kotä* ?—*Ainä hanarhonjardo* Simbua.

III. trs. or intrs., (1) to marry a man or woman of such or such a village, clan, tribe or caste : *okorem hanarhonjartada* (or *hanarhonjartadkoa*) ? (2) causatively, with *dangramente* or *dangrimente*, of a family, to arrange a marriage for the son or daughter in such or such a village, clan, tribe or caste : *ne dangramente okotarepe hanarhonjartada* (or *hanarhonjartadkoa*) ? *hanarhonjar-en* rfx. v., of a family to enter by marriage the family of a man or woman of such or such a village, clan, tribe or caste : *Simbuarepe hanarhonjarenjana* ? Have you made yourselves by marriage one with the family of people dwelling in Simbua ? *ne dangramente Simbuareko hanarhonjarenjana*, a Simbua family has made itself one family with this young man, i.e., it has furnished the wife of this young man.

*hanarhonjar-o* p.v., of a family, to become one-family by marriage with a man or woman of such or such a village, clan, tribe or caste : *Simbuarepe hanarhonjarakana* ? *ne dangramente Simbuareko hanarhonjarakana*.

**hanäte, hanäte** adv., from over there : *hanätee hijuakana*.

**handır**

**handır, handırı** Has. var. of *adur*.

**handır-topa, handırı-topa** trs., of earth, mud or a wall, to collapse and bury smth.

*handırtopı-q* p.v., to get buried under collapsing earth, mud or a wall: loçonjupako calulataleda baba *handırítópajana*, they had hoed the sides of the low field in such a manner that they were overhanging, they collapsed and a certain number of paddy plants were buried.

**handur** (1) in Nag. (a) generally with the afx. *re*, syn. of *hanre*, there, yonder. (b) also with the afx. *te*, syn. of *hante*, thither: *handur senleme*, go thither. (2) in Has. same meanings with connotation of a notable distance. (This connotation may be derived from II. *dūr*, distant).

**handur-nandur** adv., (1) in Nag. (a) also with the afx. *re*, twice or at the end only, syn. of *hanrenare*, here and there: *handurnandurreko dubakana*. (b) also with the afx. *te*, twice or at the end only, syn. of *hantenate*, hither and thither: *handurnandurko senakana*. (2) in Has. same meanings with connotation of a notable distance.

**handur, handuru** Nag. var. of *adur*.

**handur-topa, handuru-topa** Nag. var. of *handırtopa*.

**handapa** (Sad. *handpar*) I. sbst., a chink in a door, window or lid, a small gap between the tiles of a roof: *ne handapa bairuarepe*.

**handapa**

II. adj., (1) with *keeq*, *duar*, etc., syn. of *latampa*, with a chink or small gap. (2) with *lija*, var. of *hondopq*, *koropq*, a woman's waist cloth which does not overlap properly so that a strip of the thigh becomes visible at certain moments. (3) with *moca*, in displeasure, var. of *handapa*, syn. of *cāb*, a gaping mouth. In this meaning it is, like *handupa*, used as adj. noun for people with a gaping mouth.

III. trs., (1) to make a door, window or lid so that it has a chink; to open or shut so as to leave a slit; to dispose tiles on a roof leaving small gaps visible between them: *durem handapaakada*, bairuarepe; *durem handapaakada*, handedbēs-eme; *keeqn handapaakada*, dabruarepe (2) of a woman, to put on her waist cloth as described: *lijam handapaakada*, lijabēsenne. (3) to keep the mouth open: *mocae handapaakada*.

IV. intrs., (1) to shut imperfectly; to present a chink or gap: *pertolre ruguq menq*, enate *handapatana*: *miad bata salangiakana*, enamente *keeq handapatana*. (2) of a woman's waist cloth, not to overlap properly: *amq lija handapatana*. (3) of the mouth, to gape: *ne kajitee akadandaqtana*, enamente *iniq moca handapatana*.

*handapa-n* rflx. v., (1) of a woman to put on a waist cloth which overlaps imperfectly: *alom handapana*, jilina lijate lijanne. (2) to gape: *purage cim akadandaqtana*, *mocam handapatana*?

**handapa-handapa**

*handapa-go* p. v., (1) of a door, window, lid, to be made with a ehink; to be shut with a slit; of tiles on a roof, to be placed with a small gap between them. (2) of a cloth, to be put on as described; of a woman, to be thus dressed. (3) of the mouth, to be kept open.

V. adv., with the afxs. *ange, ge, goge*, modifying *bai, handed, duk lijan, cāh*.

**handapa-handapa** same as *handapa* but not used as sbst. and adj. As adv. it is used with or without the afxs. *ange, ge, tan, lange*.

**handed** I. sbst., the condition of being shut: Maragratā sentanina taikena, duara *handed* leltena ruarjaua, I was going to Mangra's house, but seeing the door shut I came back.

II. adj., with *ora, duar, k rki, bakāsa, tala*, shut, closed: *handed* duar leltena ruarjana; *handed* tala mena enara cabi banoa, I have a locked padlock but no key for it; duar *handedgea* ci nigea? Is the door shut or open? Also used as adj. noun: en soben *handedko* nītam, hočo boloka, open all the doors and windows which are closed; let the fresh air enter the house.

III. trs., (1) to shut or close a house, door, or window, the lid of a box; to lock a padlock: duar *handedtam*. (2) to shut up in smth: miađ bon tisira oraŕeko *handedekia*, ; ne paesa bakāsare *handedeme*.

*handed-en* rflx. v., to shut oneself up, to close the door when one is

**handed-keseđ**

inside: oraŕee *handedenjana*.

*ha-p-andeđ* repr. v., to shut up each other in turns: argašte barsinalia *hapandedjana*, ađ hola *handedliña*, aia tisira *handakāia*, as a joke we shut up each other in the house, he shut me up yesterday, I have shut him up to-day.

*handed-p* p. v., (1) to be shut or closed. (2) to be shut up.

*ha-n-andeđ* vrb. n., (1) the number of doors, etc. closed or shut: ne țolare *hanandedko* *handedkeda*, miađ jaked njakan ora banoa, they have shut every house in this hamlet. (2) the effectiveness of the shutting: *hananded* *handedeme* jaimin pereakan kumbūru udurlere alokae njaria, fasten the door so strongly that the strongest thief cannot push it open. (3) the act and its manner: ama *hananded* janađ nekagea duar kam țekadea, it is always the same with thee, when shutting the door thou never boltest it. (4) the door, etc., closed or shut: Maragratā sentanina taikena *hananded* (or *duarhananded*) leltena ruarjana. (5) adj., which one or smb. has closed or shut: aia *hananded* bakāsiko okoe nītada? Who has opened the boxes I had shut?

*handedge* adv., (1) modifying *leb* to see or remark that smth. is shut: duar *handedge* leltena ruarjina. (2) modifying *tain*, to remain shut or shut up.

**handed-keseđ** trs., to shut up smb. or smth. in the house or in a box: bakāsare miađ kațeale *handedkeseđakāia*, we have shut the box over-

## handeḍ-kiriḍkiriḍ

a rat which had entered it.

*handeḍkesed-en* rflx. v., to shut one-self up.

*handeḍke-p-esed* repr. v., to shut up each other in turns.

*handeḍkesed-ḡ* p. v., to be shut up in a house or box.

*handeḍkesedje* adv., modifying *trin*, to remain shut up: kaṭea bakāsare moḍ sānj *handeḍkesedje* taik-na.

**handeḍ-kiriḍkiriḍ** trs., (1) to shut a door so that it cannot be opened from the other side: duurko *handeḍ-kiriḍkiriḍkela*. (2) to shut up in a house or room, bolting or locking the door: moḍsānj hajūirēko *handeḍ-kiriḍkiriḍkija*, they locked him up for half a day on suspicion.

*handeḍkiriḍkiriḍ-en* rflx. v., to shut oneself in a house or room so that the door cannot be opened from outside.

*handeḍkiriḍkiriḍ-ḡ* p. v., meanings corresponding to the trs.

**handeḍ-kur** syn. of *handeḍkiriḍ-kiriḍ*

**handeḍ-sia** I. adj., with *oḡḡ*, a family completely wiped out: rōḡḡe alā hature apia *handeḍsia* oḡḡ mena, owing to the epidemic the people of three houses have all died.

II. trs., (1) of an epidemic or shortly successive deaths, to wipe out a whole family: rōḡo api oḡḡe *handeḍsiaḡkeda*. (2) to fill entirely a room or house with the same kind of things: miaḍ mandōari buluḡate kuṭiñi (or buluḡa kuṭirice) *handeḍsiaḡkeda*.

*handeḍsiaḡ-ḡ* p. v. corresponding

## handuaṛ

meanings: rōka ḡm ḡḡe miaḍ oḡḡ *handeḍsiaḡkana*, a family has been wiped out by a succession of sudden deaths; miaḍ oḡḡ (or miaḍ oḡḡare) potom *handeḍsiaḡkana*; miaḍ oḡḡ potomto *handeḍsiaḡkana*.

*handeḍsiaḡḡe* a lv., modifying *ḡḡḡḡi-keṭ*, *ḡḡḡḡi-keṭ*, *peḡḡ*, *peḡḡḡ*, *handeḍsiaḡḡeṭo* ḡḡḡḡḡa; miaḍ oḡḡare *handeḍsiaḡḡe* sūko p ḡḡḡḡa.

**hande-nande** Nag. haare nare II. a. a lv., here and there: *hande-naḍeko* dubakana.

**hande nande** Nag. syn. of *abgeabg*, to bewilder with overwork.

**handua** (Sad; O.: *handhut*) I. subst., young tender bamboo shoots, hacked into small bits by means of a sickle, submitted to acid fermentation, and then dried in the sun, to be used raw or cooked as a condiment, in entrā. to *helta*, a fresh bamboo shoot.

II. trs., to prepare into this condiment: ne helta *handuaḡe*. (2) to prepare with this condiment: haikaḡakomko lūdrapikeḍkoat ko *handuaḡe*, they spice with *handua* fishes and crabs after baking them.

*handua-ḡ* p. v., corresponding meanings: ne soben helta *handuaḡa*; haikaḡakom bāḡḡ ko *handuaḡa*.

*ha-n-andua* vrb. n., (1) the amount prepared: *ha-n-andua* *handuaḡe* mōḡētūṛai candḡbu jūneka. (2) the thing prepared: apeḡ *ha-n-andua* kā morōbēs-a, the *handua* you prepared is not sour enough.

**handuaṛ** Nag. (Sad., of animals only) syn. of *kalaloka*, the after-birth.



**handupa**

**handupa** 1<sup>o</sup> var. of *handapa*, but only in the 3d meaning. As adj noun it is also used fig. on the silk-worm breeding ground instead of *catu*, a waterpot. It is superstitiously believed that the latter word, if pronounced there, would cause a blight on the worms.

2<sup>o</sup> syn. of *lopa*, to scowl by filling the cheeks with air.

**hang** interjection, look yonder (at that inan. o. or at those inan. os) : *hang!* sob n anko dorodô-tina, look yonder! all the rice field ridges are broken through; *hang!* han loonakoe dubaidikedu, look yonder! the flood has covered one by one yonder rice fields. When there are several inan. os. looked at, the form *hangko* may be used : *hangko!* sob n ari dorodôtana; *hangko!* ne sokorare babu jaroutina.

**hanête** var. of *hanâte*.

**han-han, han-hana, han-hana, han-hani** emphatic forms of *han, hana, hang, hani*, generally accompanied by a gesture.

**han-honder, hana-honder** adv, long ago (i.e., at least a month). The exact time is generally given in a temporal clause : *han-honder babako irtanree hijulena*. In this case *han* may be used alone instead of *hanhonder*, but then it must be emphasized and followed by a little stop, to avoid confusion with the dmst. adj. *han* : *han, babako irtanree hijulena*.

**kani** var. of *hain*, but without vrb. n

1 ani, dl. *hanzi*, pl. *hanku*, (Or.

**hanjleka**

*hanku*, so-or-so) dmst. prn., yonder one, yonder ones. N.B. (1) The term may, like *hang*, be used as interjection : *hani!* miaq sadom hijutana. However, in most exclamatory sentences, *hanj* is not an interjection but the grammatical subj. of the sentence : *hanj hijutana!* yonder one is coming! *hanku nitana!* yonder ones are running away! (2) The s. *hanj*, like *haram* and *lettani*, is often used to designate Singbonga : *isuba ranujipakena*, mendoe goejuna, Hania hukumge : eikaeibu opa? Aea kiti aea upulekae irdapia, we tried all kinds of medicines, but he died. It is the will of Singbonga; what can we do? He can reap his field as he likes.

**hani-galji** (Sad) syn of *hainduin*.

**hanjleka** I. trs., to treat sub as yonder one has been treated : *hanjlekaime*.

II. intrs., to think, speak or act like yonder one : *hanjlekajadam*.

*hanjleka-n* rflx. v., same meaning : *hanjlekanme*.

*hanjleka-q* p v., (1) to be treated like yonder one. (2) to become like yonder one.

III. adv., with or without the enclitic *ge*, as does yonder one, in the same manner as yonder one. (2) with the affx. *te*, in the same direction as yonder one : *hanjlekate* s. nme, go in the same direction as yonder one; *hanjlekate duhkome*, sit down, please, facing like yonder one.

*hanjlekan* adj., similar to yonder one : *hanjlekan sadom kirinaime*,

## hanj-nai

buy me a horse such as yonder one. *hanjlekanj* (the *n* may be kept or dropped *ad libitum* before the dl. and pl. afxs.) prnl. noun, one, two, several (liv. lgs.) like yonder one.

**hanj-nai** syn. of **hioj-ni** collective prn. this one and that one, several indeterminate people, several people indiscriminately: Soma bulakane *hanjinai* erakodkōn.

**hanjed daru** sb.t., name of two plants: (1) *maru hanjed*, *Solanum torvum*, Schwartz; Solanaceae, —a prickly shrub of roadsides and waste places, 8-12' high, with leaves like those of the eggplant, white flowers and unedible cherry-like berries. (2) *huru hanjed*, *Solanum indicum*, Linn., —a prickly undershrub of roadsides and rubbish heaps, 1-6' high, with the same kind of leaves, but blue flowers and a smaller fruit. This is eaten when cooked.

**hanjua** (Sad. *hojro*) syn. of *ho'oq-go* Nag. I. adj, with *parkom*, *manci*, *bair*, *sami*, etc., sagging: *hanjua parkom bairūratape*. Also used as adj. noun: *ne hanjua bairūratape*; *parkomra hanjua bairūratape*, repair the sagging network of the string-bed.

II. trs., to cause to sag: *paga hanjuaqame*, stretch the rope loosely, so that it sags a little; *parkom gititeko hanjuaqeda*, by frequent use they have caused the string-bed to sag.

III. intrs., to sag: *surāmi hanjua-tana*, the roof sags.

*hanjua-q* p. v., to be caused to sag,

## hanka

to become saggy: *manci hanjua-akana*, *racurāame*.

*ha-n-anjua* vrb. n., (1) the extent of sagging: *ne parkom hananujua hanjua-jana gitikore sanjuūtera*, this bed sags now so much that one lies on it quite buried in the depression. (2) the thing which sags: *parkomra hananujua bairūratape*.

IV. adv., with the afxs. *qge*, *tange*, so as to cause to sag: *hanko parkom hanjuaqtan-jeki* *dūpereikani*, so many children are sitting together on the string-bed that it sags.

**nanka**, **anka** I. trs., (1) to treat smb. or smth. like that, i.e., in the manner of which there is question: *hanzame*. (2) to do smth. like that: *ne kuni hankaame*.

II. intrs., (1) prsl., to do or act like that: *hankame*; *holi betekanko eperakena mente nā alumpāna*, *hankikenaki mente hōdo kā tōrlena*, it is rumoured now that there has been a big quarrel yesterday, but yesterday nobody was aware of it! (2) imprsl., to be like that: *hankatani*, it is like that, it is so. (3) imprsl., with inserted prsl. prn., to feel like that: *ne hōro hankajuta mente kale tōrjai taiken*, we did not know that he was in that state, that he laboured under that feeling.

*hanka-n* rflx. v., to act or do like that: *hankanme*.

*ha-p-anka* repr. v., to treat each other like that: *inkinadokina hapan-kojana*.

*hanka-q* p. v., (1) to be treated like that. (2) to be done like that.

(3) to become like that: *en kaji*

## hanka-naka

## hans

*hankajana mente kaina tōlā*; I did not know that such was the case.

III. adv., (1) with or without the affs. *ange*, *ge*, in that manner: *hanka alo n kaja*. (2) with the aff. *te*, in that direction: *hankite s-appe*, go that way.

**hanka-naka**, **anka-naka** like this and that. Constructed like *hanka*, but without repr. v. The adv. also takes the affs. *tan* and *tange*, when it refers to manner.

**hankore**, **ankore** adv., (1) somewhere over there: *hankore menākoa*. In this meaning it may be used intrsly. with inserted prnl. subj.: *hankorekoa*, they are somewhere over there. (2) some time ago, rather long ago: *hankoreko*, *hijalena tisina-gapido kā*.

**hankote**, **ankote** adv., to some place over there: *hankoteko seng-jina*. It may also be used intrsly. with inserted prnl. subj.: *hankoteko-jina*, they went to some place over there.

**hanpā Ho**, **Has**, **hanpar**, **hanpara** Nag. syn. of *hansq*.

**hanre** adv., in yonder place, over there: *hanre menākoa*. It may also be used intrsly. with inserted prnl. subj.: *hanrekoa* they are in yonder place.

**hanre nanre** Nag. **hanre-nare** Has. adv., used instead of *envenere*, here and there, (1) in wonder, scorn or irony. (2) when speaking to a person at a distance.

\***hans**, **hansa** (A. *ansāb*, generations, families) I. subst., a branch of a family or clan.

II. adj., with *horo*, a person belonging to such or such a branch of a family or clan

*hansren*, *hansaren* adj., with *horo*, same meaning.

*hansni*, *hansini*, *hansreni* *hansarenī*, pl. *hansko*, *hansrenko*, etc., same meaning as *hans horo*. In every

family or clan two branches are distinguished: the elder and the younger branch. The first is called *maratq hans*, the 2nd. *hupiq hans*:

*ape oko hamsiko hupiake ci maratqko*? Do you belong to the younger or elder branch of your family (or clan)?

*Orea kilir*; *Murudhaturenko maratq hansren horok*, the inhabitants of Marul belong to the elder branch of the *Orea* clan.

Not only the family and clan are distinguished into two branches but also the village family and the tribe itself, though for these the term *hans* is never used.

The two branches of the village family are called *kūf*: the *pahārkūf* is the elder branch,

and the *mundakūf* is the younger branch. There is no such name for the two branches of the tribe; the

Mundas of the elder branch are called *maratq Mundak* and those of the younger branch *hupiq Mundako*.

The younger branch comprises the Hos and the *Kompāt Mundako* or ordinary Mundas, and the elder the

*Tamdiako* or *Mahuli Mundako*, settled for the most part in the Tamar district. It is to be noted

that the elder and younger branches of the tribe do not intermarry (for the reason stated under *mahuli*).

## hansq

**hansq** refers to an indefinite place at a certain distance, I. adj., (1) with *horo*, a person living on yonder side: *hansq* horoko anka-geko jagara. (2) with *disum*, the country on yonder side: *hansq* disumtera senkena.

II. trs., to take, lead or carry towards yonder side: ne uriko *hansqko*.

*hansq-n* reflex. v., (1) to go towards yonder side: amo *hansqnme*. (2) to join the other side in a quarrel or litigation: dikulqia laraitana, miaq batuhaga *hansqnjana*.

*hansa-gq* p. v., to be carried or led towards yonder side: ne itako *hansaggka*, netare aleka taïn, take away these bricks to yonder side, they may not remain here.

III. adv., (1) on yonder side: *hansq* menakoa. (2) towards yonder side: *hansqko* senakana.

*hansqâte*, *hansqêl* adv., from yonder side.

*hansqre* adv., in a place on yonder side: *hansqre* menakoa. This may be used intisly. with inserted prnl. subj.: *hansqrekoa*, they are on yonder side.

*hansqreq*, *hansqraq* adj., or prnl. noun, a thing which is on yonder side.

*hansqren* adj. of a man or animal, who is or lives on yonder side.

*hansqreni*, *hansqrenki*, *hansqrenko* (also *hansqni*, but only in the s.) prnl. noun., one who is or lives on yonder side.

*hansqte* adv., to a place on yonder side: *hansqteko* senqtana. This

## hansq-nasa

may be used intisly. with inserted prnl. subj.: *hansqtekoa*, *hansqtekoa*, they are going somewhere yonder.

**hansq-nasa** I. adj., with *horo*, in the s., a person in the habit of changing sides in a quarrel, a double-tongued person. (2) with *horoko*, people living on various sides: *hansqnasa* horoko tsiaq panciitreko hundijana. (3) with *disum*, *hata*, the countries or villages between which the place in question is situated; countries or villages on various sides: gara kako paromdarijana *hansqnasa* hature horoko gitijana, people could not cross the river, they had to pass the whole night in the villages on this and that side of the river; *hansqnasa* disumteko senqjana, they went to various countries.

II. trs., (1) to put or carry on both sides, v. g., on this and that end of a pole, on both shoulders: paraagajure baria daruko *hansqnasa*. (2) to take or lead to various sides: uriko alope *hansqnasqkod*.

III. trs. caus., to cause to hesitate: orqêtedo kerage kiria moncakadia taikena, am nâdom *hansqnasqjiûa*, when I left home I was decided to buy a buffalo, but now thou causest me to hesitate.

IV. intrs., imprsl., with inserted prnl. prn., to hesitate: jî *hansqnasqjiûa*, keraiq kiriaia ei haya?

*hansqnasq-n* reflex. v., (1) to hesitate: alom *hansqnasqna* keru ei haya kiriatamine. (2) to go now to this

side, then to that; to go various sides: horataltege seneme, bultan horolekam *hansgnasgutana*; kâuko handuku aïmkeðeiko *hansgnasgnajana*, having heard the report of the gun, the crows flew away in various directions. (3) to side now with one party, then with another, in a quarrel or law-suit; to speak like those with whom one happens to be: dikulqia laraïtana, mið horo hatuhaga *hansgnasgutana*, I have a lawsuit with the landlord, one of my co-villagers sides now with me, then with him.

*hansgnasoggo* p. v. (1) to be put or carried on both sides: ne batakoto *tenngote kam ðaria*, *hansgnasagoka*. (2) to be taken or led to both or various sides: ne tolaran uriko tisiako *hansgnasajana*. (3) of walking, to be done this side and that side of the road: bultanam ci? sen *hansgnasagotana*. (4) to be caused to hesitate: senderae monca-kada honara, hai aretebua menekajitee *hansgnasagotana*, he would like to go for a hunt, but he hesitates because we have proposed to go and bale out water to catch fish.

V. adv., with or without the afxs. *ange*, *ge*, *tan*, *tange*, on this and that side: *hansgnasgita* gokeda, I used a carrying pole (ltly., I carried part of the load on this side and part on that); *hansgnasakia* sakia, they took hold of him one on each side; *hansgnasako* dubakana, they are sitting on both sides (or on several sides); *hansgnasatan* atakarjia, he hesitates; *hansgnasagce*

rikantana, he is double-tongued.

*hansgnasgâte*, *hansgnasgâte* adv., from both sides; from various sides. *hansgnasgre* adv., on both sides; on various sides: *hansgnasgre* menakea. This may be used as intrs. prd. with inserted prnl. subj.: *hansgnasgrekoa*.

*hansgnasgite* adv., towards both sides; towards various sides: *hansgnasgiteko* senotana. This may be used as intrs. prd. with inserted prnl. subj.: *hansgnasgitekotana*, *hansgnasgitekoa*, they are going in various directions.

**hanta** var. of *anta*.

**hanta** constructed like *hansg*, but referring to a definite place at a certain distance. The reflex. v. is not used in the meaning of to join the other side in a quarrel.

**hanta-nata** constructed like *hansgnasa*, but only in the meanings susceptible of being referred to two definite places or to various places.

**hantar**, **hantaŋa**, **hataŋ**, **hantaŋa** Nag. (Sad.) also without aspirate, syn. of *taya* Has adverbial affx to prds. (1) to go on with an action whilst another does this or that: *sihantareme*, mar, tamakuia jomaukoa, go on ploughing whilst I get and chew tobacco; *jomhantareme*, mar, gomke keranadiña, ikaina ruara, go on eating, the master calls me, I come back presently. (2) syn. of *sida*, to forestall, to anticipate, to render vain another's intention: *aiado kubi nere roçia monela*, *anado salgame roçkantartada*, I had intended planting cabbages on this plot, but he

## hante

has put turnips on it; gomketate ja-aria senkena-anadoe *rwatarutana*, eikalina jagara? I went to the master to talk with him, but he has fever, how can we talk? hasutanj lelina senkena, aia tebalqdo' *goŋlara-akana*, I went to see the patient, but when I reached he was already dead.

**hante** syn. of *hantate*, adv., to yonder place: *hante* idiime; *hanteko* sngjana. It may be used as intrs. prd. with inserted prnl. sbj: *hantekotona*, *hantekoa*, they are going to yonder place.

*hantere* syn. of *hansgre*, adv., on yonder side: *hantere* menakoa, *hanterekoa*.

*hanterq*, *hanteren*, *hanterenj*, syns. of *hansara*, *hansaren*, *hansarenj*

**hante-nate** adv., used instead of *entenete*, hither and thither, (1) in wonder, scorn or irony. (?) when speaking to a person at a distance.

**haq**, **hāq**, **haq-haq**, **hāq-hāq** the redoubled form connoting repetition, I. sbst., (1) onomatope of one of the two kinds of *garjaō*, roar of wild beasts, the other kind being described by *huŋugur*. *Haq* is a short roar: burukula *haqhaq* aŋumte jī jukurjana, hearing the repeated short roars of a tiger, I shook with anguish. (2) a roaring animal: *haq* aŋumkjei patapatatanle nirjana, hearing the short roar of a wild animal, we fled as fast as we could.

II. adj., with *sari*, *kakūla*, *garjaō*, the short roar of a wild animal.

III. intrs., to utter a short roar: *hansgre* miaŋ kula *haqhaqjada*. When

## haqgar-haqgar

the roar is uttered only once a past ts. must be used: kula *haqlada*.

*haq-en* rfx. v., same meaning: enaŋātee *haqhaqentana*; misae *haqenjana*.

*haq-g* p. v. imprsl., of a short roar, to be uttered: en burure misa *haqlena*; apisa *haqlena* (or *haqhaqlena*).

*haqhaq* adv., with or without the afxs. *ange* *ge*, *tan*, *tange*, also *haqleka*, *haqkenhaqken*, modifying *garjaō*, *kakūla*, *sari*, to utter a short roar repeat dly.

*haqken* adv., modifying the same, to utter once a short roar.

**haqgar-haqgar**, sometimes **aqgar-aqgar** (II. *aqgir*, ember) I. adj., with *seŋgel*, a glowing fire of live coals without flames. Also used as adj. noun: *haqgarhaqgarie* miaŋ katea niŋlene roŋg jana, a rat has fallen into the live coals and has been carbonized.

II. trs. caus., to bring a fire to this stage of burning: *seŋgelle haqgar-haqgarakada*.

*haqgarhaqgar-g* p. v., of a fire, to be brought to this stage; to become a fire of glowing live coals: *seŋgel haqgarhaqgaroka* pālko lolotableka, let the fire be brought to the stage of glowing live coals so that the ploughshares can be heated quickly; apeŋ jūlare *seŋgel haqgarhaqgar-akana*.

III. adv., with or without the afxs. *ange*, *ge*, *qge*, *tan*, *tange*, also *haqgarleka*, *haqgarkenhaqgarken*, modifying *bai*, *baig*, *rika*, *rikaq*: *dolana*, *jirubtelana*, enaŋ *seŋgel haqgar-*

**haŋgera**

*haŋgar* baiakana, come, let us go and warm ourselves, the fire there has become a glowing mass. Note the superstitious belief: *eurin hōpō-rūjre leljanie*, *haŋgar'ekae* cālea ade landakerede julea, the ghost of a woman who died in childbirth, if it appears in a human shape, discloses, when it opens its mouth, a mass of glowing fire, and it emits flames when it laughs.

*haŋgarlekan* adj., with *seagel*, a glowing fire of live coals without flame: *seagel haŋgarlekagea*; *haŋgarlekan seageltaree jirubentana*. Also used as adj. noun: *haŋgarlekere* katei uŋleni.

**haŋgera** (Sd. *haŋgar*) adj., with *uŋ*, *hart*, *gar*, fair-skinned, whatever be the colour of the hair. Also used as adj. noun: *haŋgera* mure orq med pipinire macom ciagida-kanlekæ kŋea, a fair-skinned bullock looks as if blood had gathered in its snout and eyelids, i.e., it has a rosy snout and rosy eyelids.

**haŋgi**, **faŋsi** Has. (Sd. *haŋgi*; H. *dhāṅg*, precipice) syn. of *daxta*, *qaxta* Has. *darsit* Nag. I. 1st, ground rising or falling precipitously; a cliff or precipitous bank; the two precipitous sides of a valley, river or ravine, in entid. to *haŋa*, a precipice surrounded, or nearly surrounded, with precipitous sides: *haŋgurek* desombaŋea, Luabekō sanjua, people fall from a cliff, but they fall into a precipice.

II. adj., with *taŋad*, a precipitous spot; hanabgenōŋkōmente *haŋgi* taŋadre cūbaga, berogea, it is dangerous

for epileptics to sit about in precipitous places.

III. trs., of water, to render a bank precipitous: ne lōr hūŋage taikena, māŋmāŋite dā *haŋgiŋada*, this was a small ravine, little by little the water makes it more precipitous.

*haŋgi-g* p. v., to become precipitous; to be rendered precipitous by erosion: *haŋgiŋantq* pūlko baiakedi; they have made a bridge from one precipitous side to the other; nesaredo *haŋgiŋana*, cingalakanne, here the ground becomes (i.e., is) precipitous, take care.

*ha-n-aŋgi* vrb. n., the extent of precipitousness: ne gāŋa genare *haŋgiŋi* haŋgiakana, tūbūŋagūlere hitilitige atikereā, the banks of this river are so precipitous that one gets dizzy when bending to look down from them.

**haŋgur daŋgur**, **aŋgur-daŋgur** Nag. syn. of *andipalaxara* Nag. Cr. *kēntardipir*. I. trs., with *sa* or *nir* as d. o., to go or run without paying attention to the way one follows: *sen haŋgurdaŋgur-jada*.

*haŋgurdaŋgur-en* rlx. v., same meaning: *haŋgurdaŋgurēntanae*.

II. adv., with the affs. *ange*, *ge*, *tan*, *tange*, modifying *nir*, *sen*, and syns: *han!* *haŋgurdaŋgure* nirau-jala! Look at that one! He runs headlong in our direction; *cikana haŋgurdaŋgurēntanem* dāŋābaratana? What art thou searching for without seeing where thou putst thy feet?

**haṭka-haṭka** var. of *aṭkahanka*.  
 \***haṭkar-bōṅga** sbst, any spirit who harms a family or its cattle with dangerous sickness or even death, not at the bidding of a witch but from his own accord. Therefore he is not a *naṭumbōṅga* but a special kind of *naṣanbōṅga*. Some maintain that only *Ikṭibōṅga* ever acts in the modality of a *haṭkarbōṅga*, others say *Mahaleo*. Most Mundas however say that any spirits at all, even the shades of the ancestors, are apt to cause harm under the form of *haṭkarbōṅga*. We suppose that it is the latter opinion, badly exposed by his informants, which led Mr. Sarat Chandra Roy into the error of confounding the *haṭkarbōṅga* with the ancestors whose names are no more remembered (*Journal of the Bihar and Orissa Research Society*, June 1916, p. 212).

There are four kinds of *haṭkarbōṅga*: (1) the *haṭkarbōṅga* properly so called, who is not in a hurry to obtain the sacrifice he wants and does not therefore inflict a sickness immediately dangerous. As a matter of fact his most common mischief is diarrhoea amongst bullocks and goats, and the sacrifice to appease him is always put off till the month of *Dasā* (September). (2) the *beṭṭakarbōṅga*, who wants a sacrifice at once and therefore inflicts a sickness jeopardizing life. (3) the *hiṭṭagahakarbōṅga*, still worse, because more malevolent and envying the well of the family he attacks repeatedly. (4) the *tunduhakarbōṅga*,

who threatens to wipe out a whole family or destroy all its cattle. A sacrifice to propitiate this spirit must be offered *tundū'orre*, at the head of a ravine.

To dream of buffal one does not own any, or dream of an elephant, is a warning that one, or one's household, is going to be harmed by one of these four kinds of *haṭkarbōṅga*. After such a dream recourse must be had to the witch-finder. He will ascertain by the consultation of the husked rice grains, the nature of the harm intended and how it can be averted.

If the rice grains on this or any other occasion point out an ordinary *haṭkarbōṅga* as threatening or actually inflicting disease, promise, must be made to offer him a sacrifice of beer and a fowl in the course of the next month of *Dasā*. Therefore the master of the house takes some white paddy in the hollow of his left hand, pushes it about with his right thumb and puts it in a small earthen vessel, saying: "Now we put this aside, some time, when the day arrives, we will prepare thee sacrificial beer with it." So saying he hangs the little vessel under the ridge pole, where nobody but himself is allowed to touch it.

A few days before the intended sacrifice, the witch-finder having been warned of its date, the little vessel is taken down and the paddy (mixed, if necessary, with any other kind of paddy to make it suffice for the quantity of sacrificial beer re-



**haŋkar-bonga**

quired) is parboiled and husked by the mistress of the house, who must fast for the occasion. She, as well as her husband, must fast also, when, either at once after the husking or a day or two later, she or he puts this rice to fermentation. Three days later, when the fermentation is complete, they both fast again, and carry the sacrificial beer and fowl with a little pearl-rice, to the house of the witch-finder. He it is who, fasting also, must now offer the sacrifice on the little platform where his sacred Basil (*tuŋsi*) is planted.

He first makes the fowl eat of the pearl-rice and whilst making the offering he pronounces these or similar words: "Ne, tisiŋdo, *haŋkarboronga*, omamtan cedamtanina, okoŋm baŋiken badikena ena! Phal-naŋ (N. N.) oraŋe tisiŋŋte urjeŋaga meŋomeŋaga bugiakanko tiŋka. Jomeme, nūime. Take now, *haŋkarboronga*, to-day I give and offer thee that which thou hast desired and coveted. Let the herd of cattle and the flock of goats in the house of (N. N.) remain in good health from this day. Eat and drink".

Of the sacrificed fowl the witch-finder gets the head and a third part of the body, the rest being equally divided between the devotee and his wife. The witch-finder takes also for his part the *rasu* of the sacrificial beer, i.e., the alcohol that has gathered on top of the brew.

After two or three months the

**haŋken-haŋken**

same man vows a new sacrifice for the next month of Dasain, and having now become a regular devotee of this *haŋkarboronga*, he will keep up the practice in future years.

*haŋkar-en* rflx. v., of a spirit, to act in the modality of a *haŋkarboronga*: *Ikirboronga haŋkarena*; *Mahadeo haŋkarena*.

**haŋken-haŋken** adv., (1) syn. of *haŋhna*, with repeated short roars. (2) syn. of *maŋkenmaŋken*, describing the ordinary sound of a good *dumaŋ* drum: *ne dumaŋ haŋken-haŋken saŋitana*.

**haŋkuŋ-baŋkuŋ** var. of *aŋka-baŋka*.

**haŋsil** syn. of *haŋgi*.

**haŋa** var. of *aŋa*.

**haŋ-haŋ** 1<sup>o</sup> onomatope, I. sbst., short, quick and excited barking of a dog at smb. close by, in entrd. to *ba*, slow barking from a distance: *setaŋ haŋhaŋiŋ aŋumkedaiŋ uruŋalena*, do miaŋ Gōndoiŋ lelŋja.

II. adj., (1) with *kakla*, same meaning. (2) with *seta*, a fierce dog, having the habit of thus barking: *miaŋ kentiŋ haŋhaŋ setako asulakŋia*, *inkuŋ raca begar soŋate bolo borogea*.

II. trs., to thus bark at smb.: *hola apeŋ seta haŋhaŋkŋina*.

III. intrs., same meaning: *en ŋolare setako haŋhaŋjada*.

*haŋhaŋ-n* rflx. v., same meaning: *racare jâ hoŋo bolojnuŋ ne seta haŋhaŋna*.

*haŋhaŋ-ŋ* p. v., to be thus barked at by a dog.

## hapa

IV. adv., with or without the afxs *ange, ge, tan, tange*, modifying *kakla, rika, rikan*.

2<sup>o</sup> fig., of men, syn. of *eraz, eperaz*, to scold, to quarrel, connoting that it is from close by, just as *bu* is used fig. of a scolding or quarrel from afar.

**hapa, hape** (II. *cup-cāp*) I. subst., the act of being silent or quiet : *tisako durawaleda, hapado misao kā taikena*, last night they sang till dawn without interruption.

II. adj., (1) quiet, silent : *hapa tumbulikoe etṣakakoa*, he has excited the yellow wasps which were quiet. (2) with *kaji*, a matter about which it has been agreed to keep silent : *hape kaji alom urunaa*.

III. trs., (1) to cause smth. to be quiet or silent : *eu ratan hon hapime*, make that crying child remain quiet ; *landa hapekom*, make them stop laughing. (1) to render smth. silent ; to stop making a noise with smth. : *du'ki hapepe*, silence the *du'ki* drums ; *moca hapeeme*, hold thy tongue. (3) to keep silent about smth. : *ne guna sarkarerebu udubea ci aburegebu hapee* ? Shall we let the authorities know about this crime or shall we keep it quiet amongst ourselves ? (4) to stop an action : *landa hapeeme*, stop laughing ; *baba ir hapelepe*, stop reaping the paddy. (5) to stop smth. that advances : *bašikal entāre hapelem*, stop the bike there ; *sagāri hapelem*, stop the cart. (6) to appease fear, anger, thirst, hunger, pain, acute sickness : *iniā boroiā hapekeda* ; *iniā*

## hapa

*kis cilkam hapela* ? en date tetan kacim *hapelariā* ? ne ranute lāihasuita *hapekedi* ; *aiā ruac hapekeda*.

(7) to leave alone, to leave in peace : en hon kae *hapejadlea*, that child annoys us with its talk or with its restlessness ; *basu kae hapejadlea*, we have no respite from sickness. (8) to restrain the hand from tearing or from touching and handling things : ne hon tī kae *hapeea*, this child cannot keep its hands quiet.

IV. intrs., (1) pr I., to be still, quiet, silent : *honko hapetana* ; *hoō nādo hapetana* (or *nādoe hapejatu*), there is no wind now ; *iniā kis hapetana*, his anger is appeased. (2) imprsl., to feel appeased, relieved, freed from smth. : *basu kā hapejia* ; *lāihasu hapekīa*, *nādoe durumuterjina* ; *kis kā hapajia*.

*hapa-a, hape-n* rfx. v., to keep silent ; to keep quiet : *hapeupe nādo*, be silent, be quiet, now ; *hapakanpe, hapakanpe, hapeakanpe*, remain silent, remain quiet.

*hapa-a, hape-a* p. v., meanings corresponding to the trs.

*ha-n-apa, ha-n-ape* vrb. n., the extent of silence or quietness : *hanapako hapanjana*, mid *hoṛo raṭi kako aiunotana* ; en *hanapagee hapanjana miado oṛṛ kae kajikeda*, he kept so silent that he said nothing any more.

V. adv., (1) with or without the afxs. *ange, ge*, modifying *tain*, to remain silent or quiet. (2) with the afxs. *ge, te, tege* ; also *hapahapa, haphape* with or without the afxs. *ange, ge, te, tege, tan, tange*, silently,

**hapa**

quietly, secretly, without leave : *hapete* senojana ; *hapahapige* aña kuɬame idikeda ; *hapehapete* hijume, come secretly.

VI. adverbial afx. to other prds : (1) secretly, stealthily : *erazhapa* ; *hijhapa* ; *gozhapa*, to give a thrashing in secret ; *gozhapag*, to die without assistance ; *landahapa* ; *senghapa*. (2) slowly : *rōrohap*. (3) so as to render silent or quiet : *erazhapa*.

**hapa** Kera. syn. of *saḥa*, sbst, a walking stick.

**hapad** I. sbst., (1) the medicinal leech, *Hirudo medicinalis*, called *kerahapad* on account of its large size (2) a smaller and thinner kind of leech, *Hæmobbella indica*, living in water in Chota Nagpur, in the grass in Assam and on the slopes of the Himalayas, where it is very troublesome. (3) syn. of *kiri* Nag. a kind of worm, ½" long, living in the liver of buffaloes. In shape it looks like a leech. The Mundas believe that it is a real leech, entering the body with the drinking-water. (4) syn. of *kiri* Nag. a kind of tick-like parasite adhering to the first stomach of cattle and buffaloes. The Mundas believe that it is necessary for digestion. It is about the size of chick-pea. (5) a small leech, 1" long, attacking crabs at the joints of the carapace and even sometimes inside.

II. trs., (1) of the three last kinds, to attack a buffalo, a crab : aleɣ keɣa imreko *hapadlja* ; karakomko *hapadlja*. This construction is not used of the first and second kinds

**hapa-gačoh**

because their adherence is only temporary. (2) Nag. to apply leeches : gačreko *hapadlja*. In Has. they say : edkan maom girimente taramarara hoɣoko gačre *hapadko* jumamaia.

*hapad-en* Nag. rflx. v., to apply a leech to oneself : gačree *hapaden-jana*.

*hapad-o* p. v., (1) meaning corresponding to the trs. (2) Nag. to be attacked by leeches.

*ha-u-apad* vrb. n., the extent of the attack : aleɣ keɣa *hapadko* *hapadlja*, goɬa ime l or kosolalena, the liver of our buffalo was riddled with leech-like worms.

**hapa-gačoh**, **hape-gačoh** syn. of *hapagid*, *hapakul*, I. sbst., the habit of hearing meekly smth. unpleasant, or of doing as if not hearing it : nikure *hapegačoh* banaa, jāna kajilekore rokageko etamea, there is no meekness in them as soon as you tell them something, they reply.

II. adj., with *hoɣo*, a person having this habit : *hapagidoh* hoɣoko poneo alope dkoa, do not choose meek people as panches. Also used as adj. noun : nido janačre nekan *hapegačohye*.

III. trs., to listen meekly to smth. : samagee erajadɬua, kabu *hapegačobia*.

*hapagačoh-en* rflx. v., not to mind, not to heed, smth. that has been said, asked or ordered, to hear it meekly, without objecting ; to do as if not noticing what is expected from one : erajaireco *hapegačohena*, even when he scolds her she

**hapa-god**

listens meekly or she pretends not to hear it; omegedae mente kainā kulikena anadōe *hapegiōobenjana*, I did not ask for it, because I thought that he was perhaps going to give it (without my asking): but he kept quiet about it and showed no such intention.

*hapagaēb-g* p. v., to be listened to with meekness: *eranapre alokae hapagaōboa*.

IV. adv., with or without the afxs. *ange, ge*, modifying *tūn, rikan*.

**hapa-god, hape-god** syn. of *hapagaōboh*.

**hapa goḡ, hape-goḡ** Nag. also also *goḡhapa* Nag., to hide a crime: ne gunabu *hapagoḡea*. When there is question of a murder they rather say: ne lāsbu ukuā.

*hapagoj-g* p. v., corresponding meaning.

**hapa-hopo, hapā-hopg, hapa-hupu, hapā-hupu** syns. of the fig. meaning of *papp*, I. sb-t., of babies, size above the average: ne honā *hapi-hopo* lelte munliqtana tūo nte jiber hoḡoe tearoa, seeing the large size of this baby it is clear that it will grow to be a tall and strong person. II. adj., with *hon*, a baby above the average in size: nīdo okoēā *hapi-hopo* hon? Also used as adj. noun: niku okotāren *hapahopoko*?

III. trs., in jest, to give birth to children above the average in size: ne kuḡi janaō nekagee *hapihopokoa*.

IV. intrs., in the df. prst., of a baby, to be above the average in size: *hapahopotanae*.

**hapardān-inunā**

*hapahopo-g, hapihopo-gg, hapahupu-g, hapāhupu-gg* p. v., of babies, to be born or to grow above the average size: iniā honko sōben *hapahopoa*.

V. a lv., with or without the afxs. *ange, ge, tan, tange*, modifying *jonoan, harag, lelg, rikag*.

**hapa kul, hape-kul** syn. of *hapagaōboh*

**hapanum I** sbst, a murrigeable girl.

II. adj., with *kai*, sine meaning.

III. trs., to bring up a girl until murrigeable: ne korihon iskūreko *hapauunhi*, they kept her at school until she was murrigeable.

IV. intrs., in the df. prst., to be or become a murrigeable girl: *hapauunanne*.

*hapuunnen* rik. v., in jest, of a mature or old woman, to conduct herself, especially to take part in dances, as if she were a murrigeable girl.

*hapuun-g* p. v., of a girl, to become murrigeable.

**hapardān-inunā** (deriv'd from the rep. v. of *har*, and *dān*, line) I. sbst, a game for children.

II. intrs., to play this game: *hapirdāninuākenako*.

*hapirdāninuū-g* p. v., imprsl., of this game to be played: bargantū jakōd *hapirdāninuūjana*.

\*in the middle of the playground a line is drawn, long enough to allow all the players to take their stand on it. One of the players is charged to catch all the others and put them "in prison" along this

line. He may never cross the line but is obliged to run around the corner when he wants to chase those who are on the other side. These, to escape him, may run across the line. The two first caught are not made prisoners. At the first catch they say: "*sosotapedae*, he has broken the spell," and at the second they say: "*jonnaḍakedae*, he has eaten his first fruit." After that whosoever is caught is made a prisoner: the first is put at one end of the line and they say: "*tiṭṭu-kīae*, he has put him standing" and when the 2nd catch is placed at the other end of the line, they say: "*kentakedae*, he has planted the two posts." Further catches fill in the line and are placed facing alternately one side or the other. Once the "posts are planted" the catcher whenever he thinks fit may push forward one of his prisoners to chase in his stead whilst he himself takes the other's place on the line. The new catcher may push forward another substitute. As a matter of fact the catcher changes continually. And so the game goes on till all are made prisoners. The same player is always put as first catcher in two consecutive games: *entee jurīa*.

**hapaṛom-boragako, hapaṛomko, ora-hapaṛomko**, also without aspirate (derived from *haram*, as *hopon* is derived from *hon*) syn. of *oraboragako*, sbst., the shades of the ancestors who dwell in the store room of the house.

**hapaṛuḥ-joar, bala-hapaṛuḥ** sbst., a ceremony performed on the day of betrothal. See under *bala*.

**hapāta** Has. **hapṭa** Nag. (P. *hṛṣṭa*) I. sbst., a week: *bar hapṭa senḡjana*, two weeks have passed.

II. adj., weekly: *hapṭa talah tisinale namea*, to-day we shall get our weekly pay; *thanare hapṭa sorborai kale omkedu*, we have not brought to the police station the weekly exatment of firewood and articles of food.

III. trs., with a nl., to do smth. in so many weeks: *ne kamile miḡha-pātaea*, this work will take us a week; *ne caṭlibu barhapātaea*, we will eat this rice in two weeks.

*hapāta-n* rflx. v., same meaning: *kupuloree moḡhapātanjana*, he paid a visit lasting one week.

*hapāta-ḡ* p. v., to be done in so many weeks: *ne caḍli barhapātaea*.

**hapāta-hapāta** Has. **hapṭa-hapṭa** Nag. I. trs., to do smth. every week: *girjae hapātahapāta-ida*.

*hapātahapāta-n* rflx. v., same meaning: *girjae hapātahapātan-tana*.

*hapātahapāta-ḡ* p. v., of smth., to be done every week: *tisingapa panoṭṭ hapātahapātaḡtana*.

II. adv., also with the enclitic *ge*: *hapātahapātae girjatana*.

**hape** and derivatives, vars. of *hapa* and derivatives.

**hapṭa** (1) Nag. var. of *hapāta* Has. (2) Kera. weekly pay: *tihia hapṭa namhṛa* (i.e., *namḡtana*), to-day we get our weekly pay.

## haphta-haphta

## har

**haphta-haphta** var. of *hapāta-hapāta*.

**haphta-hulata** Kera. sbst., the weekly pay-day : Rancire *haphta-hulata* būdh kāre sanicār hisabakana, in Ranchi either Wednesday or Saturday is called weekly pay-day, i.e., people receive their weekly pay on one of the two market days.

**hapeta** syn. of *boṛoca*.

**hapu** Has. (Sad. *kapu*) syn. of *kapuca*, *cōgore* Nag. sbst., the Night-jar, *Caprimulgus monticolus*. Its call is *kapukapu*, *cōgcōg*, *coedcoed* and sometimes *cideidcoyor*.

**hapu** Nag. syn. of *setabarduliad*, *sukuribarduliad*, sbst., the Flying-fox, *Pteropus Edwarsi*. The Mundas catch them in long, large-meshed nets. On a dark night these are hung high up in the vicinity of fruit trees, and as soon as a flying-fox touches the net, this is lowered and the bat beaten to death with a stick. If the glands under the fore legs are cut out, its flesh tastes like pigeon.

**hapud** Nag. (Sad. *hapur*) var. of *haipy*.

**hapu-dapu**, generally **hapur-dapur** Nag. I. sbst., the act of walking swiftly or running, the legs impeded by a long flapping cloth : *iniā dopurdapur* letteko landakeda.

II. intrs., to walk or run in this manner : *hapurdapurjadae*.

*hapudapu-n*, *hapurdapur-en* rflx. v., same meaning.

III. adv., with or without the affxs. *ange*, *ge*, *tan*, *tange*, modifying *sen*, *nir* : *hapurdapure* sentana.

**har** (II. *har*, *hal*, a plough ; T. *āra*, to drive, to ride, to creep) I. sbst., occurs only in cpds. : *simhar*, *simkohar*, *kāūhar*, *kāūkohar*, *dudūmulhar*, *dudūmulkohar*, the function or work of driving away the fowls, the crows, the pigeons : *ama eikan kami menā* ?—*Acāra loēonaro dudūmulharitā* namkedā, what work hast thou to do ?—I have to drive away the pigeons from the wet-sown rice field ; *garihar*, *sagihar*, the office of cartman : *eikan nukuriī* namakedā ?—*Garcharge*, in what kind of service is he employed ?—In cart driving ; *rōgohar*, *caēahar*, a superstitious practice for driving away an epidemic or the green paddy-bugs : *rōgohar* hola hobalena.

II. adj., (1) of clothes, ropes, instruments, worn : *har* pāltee sijada. (2) of animals, especially goats or dogs, nearly hairless owing to mange : *miad har* merom miad takatee kiria-lja. (3) with *bā* (impolite), a bald-headed person.

III. trs., (1) to drive : *sagārii harkedā*, he drove the cart ; *uriko kosateko harkedkoa* ? To what side did they drive the cattle to graze ? (2) to drive away : *seta harime*, drive away the dog ; *simko harkom*, keep the fowls from, v.g., this field. (3) to beat the game towards the stand of the hunters : *jiluko kepesed muliteko harkoa*. (4) syn. of *otoa*, of cattle, goats, etc., to run after a she-animal for the purpose of coupling : *ne gai honderko harakgia* ngeee talbalaōoa. the bulls have been running the other day after

this cow, it will soon be with calf. (5) to pass one's time working lazily, or (when modified by the adv., *samare, samate*) to waste one's time. The indefinite period of time (*din*) or the definite (*api mā, hapāta, bar hapāta, candu, etc.*) stands as d. o., and may be personified and represented by an inserted prnl. d. o. This inserted prnl. d. o. is always *i*, even when the period consists of several days, weeks or months: *nīdo landia jati, samare bar pīte harkedā*, he is a lazy fellow, he has wasted two weeks without working; *lajiripuraōgem kamikena, enamēte nimirā kamire bar pītem harkia*, mod *pītra kami taikena hona*, thou hast worked like one who works for wages and so it is that thou hast dawdled away two weeks over so little work: it could have been finished in one week. (6) to reach the end of an indefinite (*din*) or definite (*api mā, hapāta, candu, etc.*) period of time with the food one has at one's disposal, in contrd. to *nir* used when there is question of things not used for food. In this meaning the d. o. of *har* or *nir*, viz., the period of time, is often personified in the same manner as explained above: *babacaūli banoa, luṇaleka namore nonana dinbu harca*, there is no rice, oh! that we could only get a little to carry us over this period; *nimirā caūlite bar candum horia ei kā?* Wilt thou have enough for two months with this quantity of rice? (7) to cure a sickness. The d. o., viz., the sickness, may be

personified: *oko rinute lāihasum harkedā* (or *harkia*)? By means of what remedy hast thou cured the stomach ache? (8) to wear out clothes, ropes, implements: *ne pāldom harkedā*. (9) instead of *harurūq*, to dispossess smb. of a field: *loṇaātee harkia*. (10) instead of *harurūq*, to expel smb. from the village: *hatuāteko harkia*. (11) fig., to send away smb. by concluding his business; to send away a beggar by giving him an alms: *de! gomke aia harsatataime, enāte etakolo jagarm*, please, sir, first conclude my business and let me go before thou speak to the others; *eikanae nuntana?*—*Kōtanae.*—*Harkipe*, what does he want?—He begs—Give him something and send him away. (12) of fighting cocks of a certain colour or breed, to render a cock unwilling to fight with those of the same colour or breed, by vanquishing it several times: *ne sin maliko harkia*, this cock has been cowed by those who are of a pale metallic colour. (13) syn. of *hender*, of cattle, to graze a plot of grass to the roots: *uriko ne pīriko harkedā*. (14) to pay off a creditor: *saukoia harkedkoā*. (15) to cause rawness of the tongue by eating acid things in great quantity: *karujō jomte alana* (or *lce*) *harakada*.

IV. intrs., in form, though trs. in meaning, (1) to neglect one's work as a cultivator in order to run about after pleasure, feasts, drinking bouts or work paid in cash: *ne dangra indiburudinkodo enakogee harbaq*,

har

har

when the time of the *ind* feasts and of the fairs comes, this young man neglects his work to frequent them; ne haſam aſan tebajinei ilinandi *harg*, reſgeſin kamii etſea, as ſoon as the month of November is there, this old man runs about wherever there is a feaſt or a banquet, it is only in ſummer that he begins to work; ilii *harſana*; goſa jeſe takapaſſae *harkeni*, uigela rokae otacaru-koda, eileka baba holaſa? The whole ſummer he ran after work paid in caſh; at the beginning of the rains he at once ploughed and ſowed his fields hurriedly; how can the crops ſucceed? (2) to go from one place to another, wherever one finds ſervice with Europeans or under Government: gel ſirmi nukurigeſe *harkena*, maſgeſe kitii kamitana.

*har-en* 11lx. v., 5th, 6th, 7th, and 15th meanings of the trs. and two meanings of the intrs: ſamare moſ candui *harenjana*, he waſted a whole month doing nothing; ne eaſhte moſ piſbu *harena*; moſ piſleka ilii *harenjana*.

*ha-p-ar* repr. v., (1) to run after each other, to chaſe each other: hapardāſimuarſeko *hapara*, curimuarſeko kepeſeda. (2) to diſpoſſeſs each other of their fields: barankiſa haſi naiſa oſeate *haparkiſa* monckoda, each of the two has decided to try and diſpoſſeſs the other of his fields. (3) of cattle, buffaloes, goats, to run after each other for copulation: puru uriko tiſinako *haparſana*. In this meaning it is alſo uſed as adj. *hapar*

uriko ſurgunjako jonckeda.

*har-p* p v., meanings correſponding to the adj., trs. and intrs: iniſi bō *harakana*, he is bald; tiſiagapa indiburak ge *harſana*, I am doing big akana, now always *ind* feaſts and fairs are being frequented, work is neglected; magedink re ilinandi *harſa*, at t<sup>o</sup> of *mage* feaſts, banquets are run after; gel-irimage nukuri *harſana*, ſervice with Europeans and poſts under Government, have been ſought for (by him) during ten years.

*ha-n-ar* vrb. n., (1) the number or extent in all the meanings above, except the 11th.: dindo *hanare* harkoda kandi eaſſite turuii hapatjana, he ate ſo ſparingly that he reached the end of ſix weeks with only 20 meaſures of rice; ne ſim *hanſiko* harakſia, jeſakolſi topoſa kua, ſo many different kinds of cocks have beaten this one that it does no more dare to fight with any kind; ne ſim goſa ſolaren ſinko *hanare* harkodkea, jeſaniſi kako daromia, this cock has fought ſo ſucceſſfully all the cocks of the hamlet that none of them dares to face it any more. (2) the act, in the 1st, 3rd, 6th and 7th meanings of the trs. and the two meanings of the intrs: ama *hanar* kaina ſukulani, I do not like thy way of driving the cart; dinge *hanarte* kami bonſojana, the work had to be abandoned owing to the lazineſs of the workmen; iſiſhanarege moſ candui tainjana, he kept neglecting his work for a



## hara

## hara

whole month to run to drinking bouts.

**hara** (T. *ura-kha*, to be strong) I. abs. n., the condition of being well-grown: ne birra darukoro harado purā kā leloa, motodo purā mena, there are not many well-grown trees in this forest, but many are thick.

II. adj., with *hon*, a child growing fast: *hara honko sekerage dangraoa*, boys who grow fast reach manhood early. (2) of plants, well-grown, tall: *tisia hara babale irkena*, gapado durudurudkole irea, to-day we have reaped the well-grown paddy, to-morrow we shall reap the stunted. (3) with *uh*, long hair, in entrd. to *dandula uh*, short hair, and *bundu uh*, long hair cut at the height of the neck.

III. trs., (1) to let one's hair grow long: *ubem haraea ei*? (2) to raise or raise higher, a wall or an embankment: *paeri cimin daōape haraakada* (or *salanagiakada*)? How many layers high have you built the mud wall? *ari hupinaga, oŕ, haraepe*, the embankment is too low, raise it higher. (3) of tile makers, to elongate the clump of clay on the potter's wheel: *keeq baitanre kumbauko hēltako haraea*, *taōmtko undūia*, when making tiles, the potters elongate the clump of clay, afterwards they make it hollow. (4) with *jilu* as d. o., of such animals as are eaten by man, to grow flesh: ne sim jiluī *haraleka*, *entebu jomia*, let this fowl first grow flesh, then we shall eat it.

Of men, it may be used in this meaning, only of the new flesh formed in a healing sore: *gaō purage sēllena, oko ranute inia jilupe harakeda*? His sore was a deep hole, by what medicine have you caused the growth of new tissues to fill it? (5) instead of *asulhara*, to bring up until full-grown: *apia honkoe haraked-loa*; *ciminua kantarakom harakeda*? How many jack fruit trees hast thou grown (protecting them with an enclosure as long as needed)? (6) with *kaji* as d. o., to exaggerate: *naido kaji bōtekano harakeda* (or *posakeda*), *enaēte kūh hupinageko taikena*, this fellow has exaggerated very much, they were by far not so numerous.

IV. intrs., to grow: *hon haratana*; *merom haratana*; *bala haratana*; *gaōra jilu haratana*; ne *horoa pila haratana*, his spleen grows, i. e., he gets hypertrophy of the spleen.

*hara-g* p. v., to grow: ne *merom orōdo kae haraoa*.

*ha-n-ara* vrb. n., (1) the extent of growing: *hanarae harajana*, *gotā baturenkoōtee salanagiutera*, he has grown so much that he is the tallest man in the village. (2) the tree one has grown: ne *daru okōōa hanara*? Who has grown this tree?

V. affix to trs. prds., until full-grown: *asulhara, jomharanūhara, telhara*.

**hara,ara** not used alone; it occurs in the collective noun *buruhara*,

## harađ

*buruara.*

**harađ** not used alone; it occurs in the cpd. *luturharađ*.

**har-ader** trs., to drive or chase in. *harader-q* p. v., to be driven or chased in.

**harađ-harađ**, **hasađ-hasađ** syn. of *hasarađ*, Cfr. *hašam*, I. abs. n., the highest degree in the feeling of physical roughness, especially in the mouth: *urikoꝝ alaꝝare harađ-harađ mena*.

II. adj., utterly rough to the touch: *roꝛoꝝagasakam harađharađgea*, the leaves of the *Trema politoria* are very scabrid.

III. trs., of bullocks, cats, etc., to lick emb. with a rough tongue: *dubakania taikenā. urj deac harađ-harađkiña*, soben humu cibagiꝛijana.

IV. intrs., imprsl., with inserted prsl. prn., to feel a very great roughness to the touch: *baru jon-jomte moca harađharađkiña*, by eating a number of *Schleichera* fruit my mouth became so tender that whatever I ate afterwards, seemed rough.

V. adv., with or without the afxs. *ange, ge, gge, tan, tange*, also *harađ-leka*, modifying *ałkar, jal, rika, capu, gesa*.

**harađ-hered** pl. form of *hered*, *heredhered*, the sound being produced by several persons. Constructed like *heredhered*, but as adv. it takes only the afxs. *ange, ge, gge, tan, tange*.

**har-ačar** trs., to drive ahead; to drive first.

*haračar-q* p. v., corresponding mean-

## haraž-horož

ings.

**haraž-horož**, **haraž horož** syn. of *korožmofož*, I. sbst., (1) the habit of not getting a full meal, of eating too little. (2) the act of eating too little: *inkure haražhorožra dastur mena*; *haražhorožreko* bečakana.

II. adj., (1) with *horo*, a man who gives too little to eat to his household. Also used as adj. noun: *nekan haražhorožtare kaina dasina*. (2) with *orž*, a household the members of which get too little to eat: *haražhorož oržareꝝ kupulkena*.

III. trs., to give too little to eat, to underfeed: *dasikoe haražhorožjad-ka*; *mandi haražhorožjida* (or *haražhorožjadkoi*).

IV. intrs., in the df. prst, to eat too little, not to get a full meal: *en oržreko haražhorožtana*.

*haražhorož-a* rflx. v., to eat purposely too little: *biꝛgodo kun pačodari-ro barsialeka haražhorožname*; *din harmenteke haražhorožtana*.

*haražhorož-q* p. v., (1) to get too little to eat: *mid candule haražhorožjana*, for a whole month we never got a full meal. (2) of food, to be given in insufficient quantity: *mandi haražhorožjana*.

V. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *jom, mandi*: *kuꝛgao, haražhorožgee jōma*, he is a miser, he does not eat enough; *ne kuꝛi haražhorožtangee mandijada*, this woman cooks too little food.

N.B. In Nag. *haražhorož* is more-over used of the grain in a measure which is not full enough; the

## hara-hari

grain is more than *tapiŋ* Has. (level with the brain), and less than *etapere* or *nodtōŋ* (s) heaped up (that whatever is added falls off).

I. adj.: baba *haračhoroiŋa*, *kā paŋekana*

II. trs. or intrs. not to fill properly the grain measure: *teōapo* (or baba, *caŋlape*) *haračhoroiŋada*, *bēŋge soa-ape*.

*haračhoroi-p* p. v., (1) of the grain measure, not to be filled properly: *teōa haračhoroiŋana*. (2) of the grain, to be measured by not filling properly: baba *haračhoroiŋana*. (3) of the measuring, to take place in this unsatisfactory way: *sona* (or *sonona*) *haračhoroiŋana*.

III. adv., with or without the afxs. *ange*, *ge*, *ŋge*, *tan*, *tanŋe*, modifying *soa*, *rika*, *paŋa*.

**hara hari** (Sad., II *harā*, to lose at play) syn. of *harajida*, *kapabaji*.

I. subst., a bet, a wager: *haraharivokoe darijama?* Who got the best of the <sup>2</sup>wager?

II. adj., with *kaji*, a b t.: *harahari kajiko kabu kajua*, let us not bet.

III. trs., to bet on smth.: *ena kajile* (or *ena kajirile*) *haraharikheda*.

IV. intrs., to bet, to wager. The amount for which one bets takes the afx. *ra*: *Dogekopali babar gandraŋina haraharila*, *aiŋa kaji tojama*, *nādo paŋsaina nameri*, *Doge* and *I* betted two annas, *I* won (what *I* said came right), now *I* shall receive the money.

*haraharu-p* rlx. v., same meaning:

## hara-huru

*harahari-p* p. v., of a question, to be bet on: *aliare miaŋ kaji harahar-akana*, we two have a bet.

**hara-huru** Cfr. *lambarlumbur*, (1) selfishness in any division; the taking of a lion's share: *ne hopore purā harahuru mena*. (2) a selfish division: *inkina harahuru letena cranakedkinaa*.

II. adj., with *hopo*, a selfishly greedy man: *harahuru hopoko akoŋ laj bāriko lela*, selfishly greedy people think only of their stomachs. Also used as adj. noun: *harahuru jomea nanjanre etakamente j-tana kā biarkeatee jomea*, a selfishly greedy person, when there is smth. to eat, eats it without any thought for others.

III. trs., to take the lion's share of smth.: *jilui harahurukeda*, with selfish greediness he ate himself a large part of the meat.

*harahuru-p* rlx. v., same meaning: *paesa haŋiaree harahuruaŋana*, he appropriated greedily a large sum in the division of the money.

*harahuru-ŋ* p. v., of a large share, to be appropriated with greedy selfishness: *tisiŋ jilu harahurujana*, *enamente apiupun hopoko kako doa-jana*.

IV. adv., with or without the afxs. *ange*, *ge*, *tan*, *tanŋe*, modifying *katu*, *jom*, *rika*, *au*: *paesa harahuruange haŋiakida*, he divided the money, taking the lion's share; *honhoponko baŋkoleka harahurutane jomtana*, this woman eats with selfish greed as though she had no family to think of.

## hara-jita

**hara-jita** (Sad., II. *hārāi* and *jitai*) syn. of *harahari*.

**haral-haral** I. adj., (1) with *hara*, a path worn smooth and clean by constant use. Also used as adj. noun: *haralharalte* senome, atonire janumkoage, walk on the clear path, there are thorns on the side; ne tasadre katekoq *haralharal* bitar-bitarte mena. (2) with *unda*, a hole, or the entrance to a hole, worn clean and smooth.

II. trs., (1) to wear the ground clean and smooth: horoko sensente horako *haralharalea*; biako akoq unduko *haralharalea*. (2) of lame people and crawling children, to wear smooth any part of a limb other than the sole of the foot and palm of the hand, by dragging it constantly along the ground: ne hon hetote katae *haralharalkeda*, by crawling always along on its bottom, this child has worn smooth the inner sides of its feet.

*haralharal* on rlx. v., 2nd meaning of the trs.: katae *haralharalenjma*.

*haralharal*-2 p. v., meanings corresponding to the trs.; nete naōage horaakana, aūrige *haralharalea*, this is a quite new path, it is not yet worn clean and smooth; hetohetoto ne hona kata *haralharaljana*.

III. adv., (1) with or without the afvs. *ange*, *ge*, *tan*, *tange*, also *haralicka*, modifying *hara*, *rika*, *sesa*, *lele*: *haralharalgeko* horaakada; ne *hara haralharaltan* rikaakina. (2) with the afv. *oge*, modifying *hara*, *hijuseog*: nete *haralharalgeko* hijuseogtana.

## haraŋgi

**hara-mata** syn. of *asu'hara*, trs., to bring up until full-grown: honko *haramat-ikelelede* (or *haralede* *mat-ilelelede*) geyjani.

*haramat*-2, *haragmat* p. v., to become full-grown: en honko Asānregeko *haramat-ilena* (or *haralele* *mat-ilele*), māda, ne disumko rakubikana, those children were brought up in Assan; in fact, it was last year they came to this country.

**haraŋ** (II. *hārāi*, to disable) occurs only in the ep l. *boroh naŋ*.

**haraŋgi** I. sbst., (1) the serous liquid oozing from running sores: gura linderi soddoro upuacabajan taōonte *haraŋgi* upuaca, when one presses out the pus from a boil, and it has all come out, afterwards a serous liquid oozes from the boil. (2) a serous liquid sometimes running from the ears.

II. adj., with *gaō*, a running sore: *haraŋgi* gaōre bukani herlere-taōon, it is good to strew some medicinal powder over a running sore.

II. trs., to let this serous liquid soil one's cloth: du'im *haraŋgi* *gaō* gapuitam, thou letst the serous liquid (oozing from the sore on thy thigh) soil thy loin cloth, tuck up the latter.

IV. intrs., (1) of a sore, to run: gaō *haraŋgitana*. (2) of a person, to have a running sore: gaō *haraŋgitana*.

*haraŋgi*-n rlx. v., same meaning as the trs.: du'im *haraŋgitana*.

*haraŋgi*-2 p. v., (1) of a cloth, to get soiled in this manner: *haraŋgitana*.

lija capitam. (2) of a sore, to become running: gað *haraʔgiqtana*.

(3) of a man, to get a running sore: gaðe *haraʔgiqtana*.

*ʔn-u-araʔgi* vrb. n., the extent to which a sore runs, or a cl th is soiled by the serous liquid: *hanaraʔgi* haraʔgijana, gað tolkente sereð lumcabajana, so much serosity oozed out that the bandage is quite wet.

**hara ʔ-hara ʔ** Nag. var. of *haragar-haragar*.

**hara ʔ-hara ʔ** (Sad.) I. sbst., a sensation of heat in the nose, sometimes in the throat: mûre *haraʔ-haraʔ* mena dipili, gaðaleka tetage suluʔ uruakateoa, when there is a sensation of heat in the nose, the mucus flows out as clear as water.

II. intrs., (1) prsl., with *mû*, *ʔoðrâ*, *hoʔo*, as sbj., to experience a sensation of heat in the nose or throat: manda enetere nû *haraʔ-haraʔa*, manda jaronjante hokaoo, the nose feels hot during a cold in the head as long as the cold is not ripe; mandate betekanina *haraʔ-haraʔtana*. (2) impisl., with inserted prsl. prn., same meaning. cuna calatanre puṭupuṭukijina, taomtedo isu hepa jaked ʔoðrâ oʔo mûre *haraʔharaʔkina*, when I was sifting lime, I felt a prickling in the nose, for long afterwards I had a sensation of heat in nose and throat.

*haraʔharaʔ-g* p.v., to be affected by such a sensation: ama mû mandate ei cunate *haraʔharaʔakana*?

III. adv., (1) with or without the affxs. *ange*, *ge*, *tan*, *lange*, also

*haraʔleka*: *haraʔlekaiʔa* aṭakarjada, I feel a sensation of heat in the nose; busureia kamik na, sigidsgidjajina oʔo nû aḍ ʔoðrâre *haraʔleka* rikaakana, I worked at the straw, my body itches and my nose and throat feel hot. (2) with the affx. *gge*, so as to get a sensation of heat in the nose: *haraʔharaʔgge* cunaina ca'atada.

**harað** Nag. (II. Sad.) syn. of *hartiʔ* Has.

**hara-rakaʔ** intrs., to become already a big boy or girl (about 10 years old); to become a goodly sized tree, though not yet bearing fruit; to become a grown-up plant though not yet flowering.

*hararakab-g* p.v., same meaning.

**hara-rika** trs., to let grown: en daru *hararikaepa*, alope mpet; ũh *hararikaeme*, taomtem latabena, let thy hair stand and grow, thou canst have it cropped later on. In connexion with *uʔ*, *hararika* is used in entid. to ũh *asuʔ*, to let grow one's hair definitively, with the intention no more to crop it.

*hararika-n* rrlx. v., in connexion with *uʔ*, to let grow one's hair without intention of bearing it always long: ũbe *hararikanjana*.

*hararika-g* p.v., to be permitted to grow.

**harāra**, **harra** Has. (T. *karuka*, to be burnt to blackness) I. adj., (1) with *sān*, *gucan*, a partly charred, extinguished piece of firewood. Also used as adj. noun. (2) with *seʔgel*, a fire becoming black whilst it dies. (3) with *hoʔo*,

## har-arāgu

a very black-skinned person. Also used as. adj. noun.

II. trs., (1) with *sān*, *daru*, syn. of *kuila*, to burn wood into charcoal, to char wood: *ne daru harāracpe*. (2) with *gucan*, to extinguish a firebrand: *gucan harāracete duar olkesedeme cordeako alokako bolo*, having extinguished a firebrand draw with it a black line around the door to prevent the thieving spirits from entering. (3) with *seŋgel*, *hasaŋgar*, to extinguish a fire or live coals so that they become black.

II. intrs., in the df. prst., of a firebrand, live coals, fire, to become extinguished and black: *sān*, *gucan*, *ha-ŋgar*, *seŋgel harāratana*. *harāra-g* p.v., (1) with *sān*, *daru*, as sbj., syn. of *kuila-g*, to be burnt into charcoal. (2) with *sān*, *gucan*, *seŋgel*, *hasaŋgar*, to be extinguished so as to become black; to become extinguished and black.

**har-arāgu** trs., to drive down.

*harorāgu-ŋ* p.v., to be driven down.

**harāra kăū**, **harāra-kăū** Has. **haro-ar-kăū** Nag. syn. of *garakăū* Has. *domkăū*, *najomkăū* Nag. I. sbst., the Corby, the large-sized crow which is entirely jet black, *Corvus macrorhynchus*. It is called also *najomkăū* because its caw is always of bad omen.

II. adj., in anger, with *horo*, syn. of *harāra*, *kuīamuŋu*, *nopola*, a very black-skinned man.

**hara-saŋgom** intrs., in the df. prst., of paddy and other crops, to finish coming out, (the backward

## harātina

seeds finally sprouting and the whole field getting an evenly green aspect): *baba harasaŋgomtana*.

*harasaŋgom-p* p.v., same meaning.

**harātina hartina** Has. **haraŋ Nag.** (II. *harnā*) I. sbst., defeat: *hartina jetae kiko namtana*, nobody wants, or likes, a defeat.

II. adj., with *horo*, a defeated man: *digakodoko rādiatana*, *hartina horokodo māŋmuŋtunko seŋjana*, the victors in the lawsuit are beating the drum, the vanquished went away dejectedly.

III. trs., (syn. of *dari* with inserted ind o) to defeat, to overcome, to beat, to conquer, in a fight, lawsuit, bet, game, cock-fight: *dika harātina-hodlo laŋaŋo*, the landlord won the case against us.

*harātina-ŋ* rflx. v., to let oneself be defeated, to submit to defeat: *tisia abulo gepoŋ hobroa mente aŋuŋtana*, *tearenpe*, *kabu harātina-ŋ*; *disimisjanina mendo kain*, *hartinentana*, *apil jukelin lelegen*, my case was dismissed, but I will not let it at that; I shall appeal and fight it out; *ne horo juti enkan teŋtoge*, *kajire ciulaŋ kao harātina-ŋ*, it is in the character of this man to cling so obstinately to his own opinion: in a discussion he never gives in.

*ha-p-arātina* repr. v., to defeat each other in turn: *mipisakina hapartina-jana nālo* Ilai Kōŋre *calaŋakana*, both sides had each once the victory (in the first and second instance), now the case has been brought before the High Court.

## bara topa

## har-by

*har-tine-g* p. v., to be defeated: *har-ree har-tine-jana*, he lost his case.

*ha-p-ar-ti-g* vib. n., (1) the extent of a defeat: *har-tine-g* har-tine-g-kon apisare misao kako darijana, he defeated them so well that they did not obtain a decree in their favour in any of the three instances. (2) the fact of being defeated: *mis-a har-tine-g* kako lagalena, barsareko lagacotghena, apisadokoko somtoq-uterjana, they did not lose their ardour by a first defeat, after the second they were less eager, after the third they gave it up altogether.

**bara-topa** I. subst., the fact of a plant being hidden under the surrounding plants or weeds: *harato-pa-gle* ne kaurara retejana, this jack seedling has been growing slowly because it was smothered by other plants.

II. trs., (1) to bury by growing; (1) of plants or weeds, to overgrow and cover other plants: *omontan manal dumbu haratopa-keda*, the weeds have overgrown the sprouting beans. (2) syn. of *jilulen*, *jilutopa*.

*haratop-g* p. v., corresponding meaning: *kape heredbālere haratop-ta*.

**har-au** trs., to drive this way.

*harau-g* p. v., to be driven this way.

**har-ba-ga** I. trs., (1) to drive about. (2) to follow about: *honko gari susumijko harbaratana*, urijko ader-gijakana, the children follow about the man who makes monkeys dance, all the cattle are left neglected in the fields.

II. intrs., same meaning as *har* (intrs.).

*har-ba-g* p. v., corresponding meanings.

**har biur** trs., to drive round; to drive by a roundabout way.

*harbiur-g* p. v., corresponding meaning.

**har-bō** (impelute) syn. of *telebō*, adj., with *horo*, *harām*, a man with a bald pate. Also used as adj. noun: *miad harbō hijutana*.

**har-by** I. adj., worn through; pierced by wearing: *harby eipi pittele ballakeda*, in the market we exchanged for a new one, a brass bowl which had been worn through.

II. trs., to pierce by wearing out: *miad eipi i-u tikaolena*, *gel sirnare enaule harbykeda*, one of our brass bowls lasted for a very long time, a hole was worn into it only after 10 years' use. (2) with *kafa* added, to wear the skin on the sole of the feet so that the raw flesh is laid bare: *ne lajare hijusengete kataina harbytala*, I have worn through the skin on the sole of my feet by being always on the move over this lawsuit.

*harby-a* vib. v., to wear through the skin on the sole of the feet: *kaŋa cikaten harbyjana?*

*harby-gg*, *harba-g* p. v., (1) to get worn through. (2) of the feet, to get the skin on their soles worn through: *kaŋa harbyjana*. (3) to get the skin on the soles of the feet worn through: *epa capāitanre purasa dalo cuniko tegajala ciata katake harbygana*, whilst beating

**harcaḡ-horcoḡ**

the concrete floor of a house, people often tread on water mixed with lime, and so they get the skin on the soles of their feet pierced through.

**harcaḡ-horcoḡ** Nag. syn. of *lā'lo-caḡ* Nag. *karcaḡhorcoḡ* IIas. frequentative of *horcoḡ*, of upright surfaces, walls, sides of embankments, etc., I. adj., uneven, with protuberances or parts jutting out. Also used as adj. noun: *paerira harcaḡhorcoḡ* (or *harcaḡhorcoḡka*) *samtape*.

II. trs., to make an upright surface uneven: *aḡipe harcaḡhorcoḡkeda*.

III. intrs., in the df. prst., of an upright surface, to be uneven: *paeri harcaḡhorcoḡtana*.

*harcaḡhorcoḡ-g* p. v., to be made or become uneven: *paeri harcaḡhorcoḡ-akana*.

IV. adv., with or without the affxs. *ange, ge, ege, tan, tange*, modifying *hai, rika, leḡ*.

**har-condeaq** I. sbst., of dogs or goats, the condition of being nearly hairless, chiefly owing to mange: *meroma harcondeaq* *leḡte piṭre kako kūlijana*, seeing the hairlessness of this goat nobody in the market asked for its price.

II. adj., syn. of *har*, of goats and dogs, having lost most of their hair so that the skin is visible all over. Also used as adj. noun: *hanj! miaḡ harcondeaq* *inḡjana*, look! There comes a mangy dog.

*harcondeaq-a* p. v., of goats and dogs, to lose nearly all their hair.

**har-darom** trs., to drive towards

**har-doṛom**

*hardarom-g* p. v., to be driven towards emb.

**har-dḡ** I. trs., with *kaji* as d. o., to throw on another the responsibility of one's own fault: en *kaji samage aiṇareko* (or *aiṇasareko, aiṇatṛareko*) *hardḡjada*; en *kajiko hardḡḡḡiṇa*.

II. intrs., in the df. prst., syn. of the p. v.: *kaji aiṇa-are hardḡtana*.

*ha-p-xrdḡ* repr. v., to throw on each other the responsibility of a common fault: *itunale, kaji aloben hapar-dḡca*.

*harde-gg* p. v., with *kaji* as sbj., of the responsibility for a fault, to be thrown on another by the one who has committed it: *soben kaji aiṇa-are hardḡjana*.

**har-doṛata** I. adj., with *liḡḡ* a threadbare cloth.

II. trs., to wear a cloth until it is threadbare: *ne liḡḡḡa hardoṛataḡed*, enāṭe eṭa *liḡḡa kirinaḡaiame*.

*hardoṛata-g* p. v., to become threadbare: *liḡḡatam hardoṛatakana*, thy cloth is threadbare.

**har-doṛom** I. adj., with *naḡal, kuḡ-lam, kara*, a ploughshare, hoe or levelling plank which has become sharper by use, has lost the bluntness or rawness proper to a new one. Also used as adj. noun: *naḡa naḡalte kṛ gaṭtanredo hardoṛomte* *sime*.

II. trs., to wear a ploughshare, hoe or levelling plank just enough to make it lose its bluntness: *ne naḡal aṇṇiḡeḡe hardoṛomea*.

III. intrs., in the df. prst., to get worn just enough: *naḡal tiṇaḡapa*



**har-du**

*hardorom-tina.*

*hardorom-q* p. v.,  
načl nādo *hardoromakana.*

**har-du** syn. of *du* but not used in connexion with fire.

**har-bar** (Sad.; II. *harharānā*, to crash, to rattle) I. sbst., onomatopoe of the sound produced by a roaring fire: *larlar senagelra harhar aiumq-tina.*

II. adj., with *sari*, same meaning.

III. intrs., of a fire, to roar: *larlar senagel harharjada.*

*harhar-q* p. v., same meaning: *senagel harharqtana.*

IV. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *sari*, *rika, rikaq, aiumq.*

**har-har, har-hur** (Sad.) I. adj., with *hožo*, a strong wind.

II. trs., of a strong wind, to wave clothes, long hair, leaves: *hožo lijæ harharjada.*

III. intrs., of a strong wind, to blow: *hožo harharjada.*

*harhar-q* p. v., (1) same meaning: *tisina hožo harharqtana.* (2) to be waved by a strong wind: *bōra ūh harharlena, enātera algudalgujana*, a strong wind blew my hair about, that is how I got dishevelled.

IV. adv., with or without the afxs. *ange, ge, tan, tange*: *harhare hožojada*, the wind blows strongly, so as to wave cloth, long hair, etc., so as to cause a rustling sound in the leaves.

**harhu** Nag. **haruađ** Has. (Sad.) syn. of *daridha, kaḥsala, kaḥrā, khaṛaha, khaḥat*, I. abs. n., voracity, i.e., the habit of eating food

**har-hur**

in large quantities: *ne hožo harhu janađ nekagea.*

II. adj., with *hožo*, a person in the habit of eating food in large quantities: *harhu hožoko kako bitaboa*, voracious people are not easily satiated. Also used as adj. noun.

*harhu-n, haruad-en* rflx. v., to eat, here and now, food in large quantity: *janađdo kae enka, tisinađoe harhuxtana.*

*harhu-n, haruad-q* p. v., to get into the habit of eating food in large quantities: *ne hožo eragee harhunana*, he has become conspicuous by his voracity.

III. adv., with the afxs. *ange, ge*, modifying *jom*.

**har-bunđi** trs., to drive together: *urjko harhundikope.*

*harhundiq* p. v., to be driven together: *soben urjko harhundiakana.*

\***har-hur** I. sbst., (1) the bull-roarer of Munda boys: a stick at the end of which the wing of a flying-fox has been tied, and which makes a roaring sound when swayed about: *soṭare barduliaḷapiroḷ tolkeate harhurko baiia* (2) the sound so produced: *barduliaḷapāroba harhurte urjko botoṇoa*, cattle are much frightened when hearing the roar a flying-fox's wing swayed about at the end of a stick.

II. adj., with *sari*, the same sound.

III. trs., to cause a flying-fox's wing to roar: *barduliaḷile harhurjada.*

IV. intrs., same meaning: *honko ḡandare barduliaḷil tolkeateko harhurea urjko botoṇamente.*

**hār-hur**

*harhur-g* p. v., of a flying-fox's wing, to be caused to roar : barduli-ađil *harhūrtena*, urjko boʻrokeda.  
V. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *sari*, *hici, rika* : barduli-ađapāroh dandare tolkeate hiciilere *karhurge saria*.

**hār-hur** (Sad.) the sound made by a stick awayed about, in entrd. to *haḡhuḡ*, like which it is constructed.

**hār-hūr** (Sad.) I. trs. or intrs., of horses and cattle, to kick repeatedly, stretching the leg : sadom *hār-hūr-kia* : sadom *hār-hūrjada*.

*hār-hūr-en* rflx. v., (1) of horses and cattle, to kick the air in order to get rid of smth. sticking in the hoof : ne urj kūrā losodte eṭeđjaia enatee *hār-hūrentana*, this bullock is annoyed by mud sticking in its hoof, that is why it is kicking the air. (2) fig., of people, to jump up one after the other and go away. *hār-hūr-g* p. v., to get kicked by a horse or cattle : kacara sadomtāre alom japaṇa kāredom *hār-hūroa*.

II. adv., with or without the afxs. *ange, ge, tan, tange*, (1) modifying *pada*, to kick as described : sadom *hār-hūrtane* padajada. (2) modifying *sen, seng*, of long-legged people, to walk rapidly with long strides. (3) modifying *birid*, of people, to jump up one after the other and go away : pancāṭtre kaji bagārađjana, *hār-hūrtanko* biridjana. When there is question of only one person, or of several people jumping up like one man, *hārken* or *hūrken* is used.

**hari, hari** sbst., shackles on the feet of prisoners, in entrd. to *biri*,

*biri*, handcuffs.

**hariai** (Sad. *hariyār* ; H. *hariyā*). This word has not gained much ground, at least in the Has. dialect, in which, as of old, green is still generally called *hente*. Many Mundas even now use only three terms for colours : *pundi*, whitish, pale, gray ; *ara*, red, brown, yellow ; and *hente*, black, blue, green. I. abs. n., greenness : taramara sakamre *hariai* banoa, there are leaves which are not green.

II. adj., green : ʔ tasad *hariargea*. Also used as adj. noun : ʔ *hariarkom* həkeda ei pundi sakam ? Didst thou pluck green (young) leaves or greyish (old) ones ?

III. trs., to cause to become green ; to dye green : jargi tasadkoe *haruar-kela* ; ne lija cenateko *hariarkela* ?

IV. intrs., in the df. prst, to become green : nimirdo tasadko *hariartana*.

*haruar-g* p. v., same meaning : tasad *haruarotana*.

**hariai malban** Nag. **hariai manai** Has. sbst., a form of *Dolichos Lablab*, Linn. ; *Papilionaceae*, with green pods.

**hariai roaḡ** Nag. **hariai roaḡā** Has. sbst., *Cassytha filiformis*, Linn. ; *Laurinaceae*,—a twining, leafless, green parasite, rare in the Munda country.

**hari-biri, hari-biri** collective noun, shackles and handcuffs.

**hari bōl !** (II. say : Hari, i.e., Vishnu) exclamation used (1) by Hinduized Mundas in the *sinḡwī'ipika* (marriage ceremony), on the occasion

## hari-daru

of an eclipse, and in the *diricapt* and *hocon* ceremonies. In the two last ceremonies, when the *dorom* (sacrifice without blood) is over, the new head of the family, in the courtyard, makes a triple prostration, each time followed by the cry ' *hari bō!* ' uttered by all the 'people present. In the *hocon* ceremony this is the official proclamation of the death of a husband or wife, before which remarriage is not allowed. (2) by all Munda boys after singing a *hāñā* song.

**hari-daru** (H. *bandar lauri*) sbst., Cassia fistula, Linn.; Caesalpinia, —the Indian Laburnum, a middle-sized tree with even-pinnate leaves (composed of 4 to 8 pairs of large leaflets), and showy yellow flowers in long racemes. The wood is used for posts, and the bark exported for tanning; the flowers are stewed and eaten, and the pulp of the pod is one of the ingredients of *gurai*, the mixture smoked in hubble-bubbles. The bean, ground and mixed with water, is taken as a purge. This purge can be stopped by a handful of baked leaves of this same tree, but these leaves act themselves as a purge when the beans have not been taken previously.

\*Note the superstitious belief that the use of the *harularu* or of the *ceyglabandaru* as firewood causes a failure of the paddy crop.

**harjagia**, **harjagia** (H. *harh* and *jāgh*, long-legged) adj., of men and quadrupeds, with thin or slender legs: soben sibhko *harjagig*. Also

## har-keseḍ

used as adj. noun.

*harjagig-g* p. v., to get thin legs: ne urī puragee *harjagigjana*, kiringnibu kirijia, this bullock has very thin legs, let us buy a rather fat one.

**har-kaburaḍ** trs., to drive, i.e., to force to jump, into water or mud: miaḍ tuīu bandarele *harkaburaḍkja*, we have so chased a jackal that it had to throw itself into the band.

*harkaburaḍ-g* p. v., to be driven to jump into water or mud.

**har-kadiṛi** trs., to drive, i.e., to force to jump, into or through a fire: jara onḍorikulare miaḍ kulale *harkadiṛikja*, we drove a hare into a clearing where the dried brushwood had been put on fire.

*harkadiṛi-g* p. v., to be driven to jump into or through fire.

**hārken**, **hūrken** Cfr. *hīrhūrtan*, adv., modifying *birid*, of a single man, to rise immediately, without delay; of several people, to rise like one man: gomke rakedo *ih hārken*, *biridjana*, as soon as the master called them, they all rose at once.

**har-keseḍ** trs., (1) to run so as to meet one who is chased, and cut off his retreat or escape: miaḍ kulale jomsa janate nirjad: tukenaiia *harkeseḍkja*, a hare came running on my right, I ran and cut it off. (2) to drive cattle, a plough, a cart, etc., towards smb. or across his way so as to cause him to stop: miaḍ moṭor hijutan tukena, sagāpiteko *harkeseḍkeda*. (3) syn. of *karakeseḍ*, to throw up a dam across a waterway or valley by means of the level-

**har-kul**

ling plank : netare lōrbu *harkesedeā*, manage loḡoa baioa, let us dam up this ravine ; an extensive rice field will be made (so doing we will be able to make an extensive new rice field).

*harkesed-g* p. v., corresponding meanings.

**har-kul** trs., (1) to drive straight towards a certain spot : siḡ tačonte bususata *harkulkedhiḡa*. (1) with inserted ind. o., to go with smb. for a little distance helping to drive cattle he cannot manage alone : ne niḡ kainā dariaia, talagaūdileka *har-kulauḡme*, I cannot drive this bullock single-handed, come with me for half a league. (3) syn. of *erazhul*, to scold smb. in order to make him go somewhere : honko kamitele *harkulkedkoā*.

*harkul-g* p. v., corresponding meanings. In the 2nd meaning the cattle stands as subj.

**har-kunḡu** sbst., (1) syn. of *lutuxur*, the end of the spine just above the tail of an animal. (2) in jest, syn. of *lusduḡkundu*, the depression at the back of the waist.

**harla** f. adj., (1) of eatables, carbonized or nearly carbonized, in contrd. to *roḡgo*, burnt on : *harla saḡa cinaiḡ cikaca* ? What can I do with well-nigh carbonized sweet-potatoes ? Also used as adj. noun : *bugileka isinakanaḡ aḡdoe jomkeda*, *harlae omāiḡa*. (2) fig., of people, syn. of *harāra*, very black-skinned : *harla* Cianju okotijana ? Also used as adj. noun : *okotaren harla hijytana* ?

**harmurum-biḡ**

II. trs. caus., to let food get carbonized : *saḡape harlakeba*.

III. intrs., in the df. prst., of eatables, to get carbonized : *saḡa harlataujḡ*, enaḡare hoḡaakana, maybe the sweet-potatoes are getting carbonized, they were baked already a while ago.

*harla-g* p. v., (1) of eatables, to get carbonized. (2) of people, to become very black-skinned : ne hoḡo purḡge *harlajana*, he is very black.

**harlu** Has. and derivatives, syn. of *buku* Nag. and derivatives.

**harlu-aḡa** Has. **haru-aḡa** Nag. sbst., two plants, the seeds of which are eaten and the leaves used as potherbs : (1) *hupiḡ harlu* (Sad. *kalmi sāḡ*) *Rivea hypocrateriformis*, Choisy ; *Convolvulaceae*,—a large climber with large, usually solitary, white funnel-shaped flowers ; and long-petioled cordate leaves, about as broad as long and silky beneath. (2) *maraz harlu*, *Argyrea speciosa*, Sweet. ; *Convolvulaceae*,—an extensive-climber with showy rose-purple, funnel shaped flowers, in dense axillary corymbs ; and ovate-cordate acute leaves, white-tomentose beneath.

**harmu** var. of *arnu*.

**harmurum-biḡ** sbst., three kinds of snakes : (1) syn. of *bu'itom-bḡbiḡ*, *dairdeḡa*, *Passerita mycterizans*, a large and slender, green, tree snake. (2) a reddish brown tree snake, smaller than the preceding, with pointed snout. (3) syn. of *harluḡbiḡ* a brown snake, smaller than the preceding, and

## har-naēal

found both on the ground and on trees. Its head is described by the Mundas as resembling the head of a frog.

**har-naēal** Itly. the worn plough, sbst., the male of a dark, reddish brown species of grasshopper, the female of which is called *jaṅgāla*.

**har-nala** I. adj. and adj. noun, (1) with *kami*, the remunerated work (a) of driving away fowls or granivorous birds from the fields or from places where grain is spread out: *simko harnalatiṅ namakada*. (b) of driving the cattle on the threshing floor: *dāuri harnalae namakada*. (c) of driving a cart loaded with another's belongings: *gaṛi harnalatiṅ namakada*. (2) with *hoṛo*, a man performing one of these works. (3) with *gaṛi*, the cart used for transporting another's belongings: *bariādo aīṇa gaṛige, miḍḍo harnalage*. (4) with *eṭi*, the things loaded on such a cart: *harnala namoṛedo gaṛi Rancitele idiṇa, alementedo jetan aīṇa banoa*, if we can find things to load on our cart for smb. else, we shall drive it to Ranchi, but we have nothing to fetch for ourselves.

II. trs., to earn food or wages by driving a cart loaded with other people's wares, by driving off noxious birds or by helping to drive the cattle during the threshing: *gaṛi harte moḍhisi ṭakainā harnalakeda*; *sim harte aīṇhmandiṇa harnalaleda*, I got my evening meal in payment for having kept the fowls from smb.'s field.

## har-nām

III. intrs., to do for daily wages one of the three kinds of work described above: *simkoia harnaiṅ*, I shall drive away the fowls for wages, I shall hire myself to drive away the fowls; *simkoia harnalakena*.

*harnala-n* rflx. v., same meaning; *simkoia harnalantana*.

*harnala-g* p. v., (1) of food or money, to be earned by such work: *tisiṅ aīṇhmandi harnalajana*. (2) with the aff. *te* and *an* inserted prul. sbj., to go and perform such work: *simko harnalugṭijana*, she has gone to scare off the fowls for a day's wages.

**har-nam** syn. of *harsarg* trs. caus., to reduce by wear to such or such size: *maha bailen naēal moḍtoahlekale harnamakada*, we have now reduced last year's plough to such a thinness that it can well nigh be encompassed with the hand.

*harnam-g* p. v., to be reduced by wear to such or such a size: *aīṇa pāl moḍ bitaēte purage taikena, nādo moḍ bitaēte hupinge harnamakana*, my ploughshare was over a span long, now it is worn to a length of less than a span. Note the following idiomatic saying often addressed by a matchmaker to the young man and maiden, and their parents: "Mar nādo lepelben, okonṇi kaṭae lanagraakana? ci mede bagraṇakana? har pāl har mudamleka harnamoḍdo okoe kajidaria? Now look well at each other; is either of the two lame? Are the eyes of one spoiled? Of course, who can foretell to what

## har-nir

they will one day be reduced by age, like a worn ploughshare or a worn ring? i.e., Nobody can foresee what may happen to them in afterlife but now they are both quite sound, as you can see for yourselves."

**har-nir** trs., (1) to drive to flight: *irkumbārūkole harnirkeḍkoa*. (2) fig., to cause to go way: *kupulkole harnirkeḍkoa*. (3) to reach the end of a period of time: *niminā cañlite ne cañḍibu harniria*, with this much of rice we will reach the end of this month.

*har-nir-q* p. v., corresponding meanings.

**haroḥ**. This term refers to the cure or stopping of anything affecting the body or mind (viz, a wound, a sore, sickness or pain, moral defects, passions and bodily or mental feelings) also of its external sign, as laughing, weeping. (1) When reference is made to a wound or sore, pain or sickness, this must be expressed in the context by the words *gaḍ*, *hasu*, *ranu*, or clearly understood from the circumstances. *Haroh* is then a syn. of *bugi*, and constructed in the same way except for (a) the sbst.: *hasuharoh*, the time when one is cured from sickness. (b) the adj.: *hasuharoh hoṛo*, a person recovered from illness. (c) the intrs. prsl.: *gaḍia harohṭana*, my wound is healing; *hasuina harohṭana*, I am recovering. *Haroh* moreover is not used idmlly. like *bugi*. (2) When reference is made to moral defects, passions, bodily

## har-panti

or mental feelings or their external manifestations, these must likewise be clear from the context or circumstances. *Haroh* is then a syn. of, and constructed like, *māir*. (3) When reference is made to the special affection of desire, liking, craving, this affection (*haḍa*) or its seat (*moca*, mouth; *mon*, the mind; *jī*, the soul) may be either expressed or understood. *Haroh* is then a syn. of *asadi* and constructed like this word

*hārom* Nag. var. of *ārom*, *ōram* Has.

**har-oto** trs., (1) to drive a team or cart behind another: *saṅgite sītanre araṇko harotoṛen*, when several people together plough the same field, they drive the teams one behind the other (though each plough traces its own furrow); *sene urikina aḥarkiname, leṭeṭekinaḍo aia harotoṛkina*, go in front with the pair of bullocks which walk fast, I shall drive behind them the two slow ones. (2) to follow a cartman or ploughman with another cart or team: *saṅgite sītanre miḍ hoṛo eṭañjī harotoṛia*. (3) to keep up with the cartman or ploughman in front: *ama urikina puragekina senea kaina harotoṛaṛāmtana*, (4) to follow in chase: *merom arkiḍtan tēṛōia harotoṛkia*, mendo kaina teḍaṛaṛia, I ran after the wolf which was carrying off a goat, but I could not catch up with it. *harotoṛ-q* p. v., corresponding meanings.

**har-panti** I. adj., with *ole*, *ṭaḍaḍ*,

## har-panti

a narrow unploughed strip all along between two furrows : herə hulaa harpanti kã lagatīaa, *harpanti* taadra babako kã omonoa, after sowing one must not leave any unploughed strip, the seeds will not come out there. Also used as adj. noun : *harpanti*ra tasadko haratana, silatite topajanako soben soacabajana, the grass grows over the unploughed strips ; where it has been buried under the earth thrown up by the plough it has rotted altogether.

II. trs. or intrs., (1) to leave a very narrow strip unploughed over the whole length between two furrows, in entrđ. to *dahina*, *danna*, to leave a narrow strip between part of two furrows : the latter is always done unintentionally, the first may be intentional : jargidinre storre ote *harpantikere*o baioa, mendo rūratanre sahjapa lagatīaa, in the rainy season when first breaking the ground, it does not matter if narrow strips are left between the furrows, but in the second ploughing one must make the furrows touch each other ; alope *harpanti*ia, hita kã topoa. (2) to drive several carts or teams abreast : ne sandaka eakar-gea, apia sagiido *harpantilere* soaba, this road is broad, there is room for three carts abreast.

*harpanti-g* p. v., corresponding meanings : ne gora purage *harpantiakana*, in this field there are many furrows with unploughed strips between them ; ne horare baria sagiri *harpanti*oa, two carts can be driven abreast along this way.

## har-rogođ

**har-parom** trs., to drive across.

*harparom-g* p. v., to be driven across.

**har-perə** trs., to fill up with earth by means of the levelling plank.

*harpere-gə* corresponding meaning : ne leonda *harperegoka*.

**har-pucu** trs., to drive the plough or team across the *antar* (plot being ploughed or levelled) instead of keeping to its side : naale *harpu-cukeda* ; urikiae *harpucukedhiza*.

*harpucen-gə* p. v., corresponding meaning.

**harr-hurr** I. sbst., the whizzing of several stones through the air, or of sticks thrown sideways, in entrđ. to *khākh* ĩē, the whizzing of arrows : uliko tertana, *harrhurr* aiunytana, they are throwing stones or sticks at the mangoes, their whizzing is heard.

II. adj., with *sagi*, same meaning.

III. trs., to cause stones or sticks to whizz : diriko *harrhurjida*.

IV. intrs., of stones or sticks, to whizz : huntulaxjalako, diri *harrhurr*tana, they throw stones with a sling, the stones whizz through the air.

*harrhurr-g* p. v., same meaning : diri *harrhurrolana*.

V. adv., with or without the affxs. *ange ge*, *tan*, *tange*, also *hurleka* *hurkenhurken*, molifying *sagi*, *rika*, *ter*, *horat*, *hurtulat*.

**har-rogođ** I. sbst., weakness and ill-health caused in buffaloes or bullocks by overwork with the cart : urijetedinkore purage harjana, ente niŋda *harrogođ*tee gođjana, the bullock had to draw the cart too

often in summer, it died of it when the rainy season broke.

II. adj., generally *sagāriharrogod*, with *uri*, *kepa*, a bullock or buffalo which has been overworked drawing the cart: *miad sagāriharrogod kapa le kiriaja*, *uiḍa mandakeda*, we bought such a buffalo, it died at the beginning of the rains. Also used as adj. noun: *gel taka bari taikena enamente miad sagāriharrogod kiriaakaja*.

III trs., to impair the health or strength of a buffalo or bullock by overwork with the cart; such animals, after having got drenched in the first rains, collapse and generally die: *ne uri sagāriko harrogodkja*.

*harrogod-q* p. iv, of a bullock or buffalo, to get overworked with the cart: *ne uri sagāri harrogodakana*.

**har-ruar**, **har-rūa** trs., (1) to drive again: *aūri tikiḅesegrape aderkedkoa*, enamente *kape harruaradkoa*? You have brought the cattle home before it was fully noon, why do you not drive them out again? (2) to drive back: *aūbātana*, *uriko hatuṣate harruarakope*; *sagāri hatuṣate harruartam*.

*harruar-q* p. v., to be driven back or driven again.

**har-sab** trs., to chase and catch. *harsab-q* p. v., corresp. meaning.

**harsahonded** I. intrs., of rattlesnakes, tree-snakes and grass-snakes, to wriggle away rapidly through fear: *oca! antate bia harsahondedjuda*, take care! A snake goes

rapidly in the direction; *lel-nere jamburubia nire harsahondedea*.

*harsahonded-en* rlx. v., same meaning: *bia nire harsahondedentana*; *jamburubia harsahondedentana*.

II. adv., with or without the affs. *ange*, *ge*, *tan*, *tange*, modifying *nir*: *harmurambia kotokotot harsahondetane nirjua*; *harsahondede nirjada*.

**harsandad**, **harsandead**, **harsanded**, **harsandiad**, **harsondad**, **harsondead**, etc., **hasandad**, **hasandead**, etc., **hasondad**, **hasondead**, etc., I. abs. n.,

(1) the roughness of the skin of certain animals (*torod*, *teṭeaga*, the tail of *dandubia*), and of the bark of certain trees. There are, according to the Mndas, five degrees of roughness: (a) *karikasua*, *karikasua*, roughness and hardness noticeable even by sight. (b) *hasarad*. (c) *harsandad*, great roughness distinguishable only by touch. (d) *ragim*. (e) *haṣam*, slightly rough, as the leaves of the paddy plant: *teṭeaga ūre hasandad mena*. (2) a roughness felt in the mouth whilst eating certain things: *kakāruara itikiḍe*; *hondalere hasandad kā taina*, if pumpkin leaves are crumpled before cooking, there is no roughness felt in eating them.

(3) a feeling as if the tongue were swollen owing to one having eaten a great quantity of astringent things: *alataṛa hasandad nā jaked menagea*. N. B. All these variants may be constructed like *haṣadgiri* in the same fig. meanings as this



## har-sarç

word.

II. adj. (1) rough to the touch, as described: torol *hasu ddauta*.  
(2) rough in the mouth: kakunaraŋ oŋ dimburaŋ begar itukaŋe bondalere *hasu ddauta*.

III. intrs., imprsl., with inserted prsl. prn., (1) to feel the roughness described: hai sutane dundubina eadlonia sōh, *ha ad-dakkiṇa*, (2) to feel ones tongue as if swollen for having eaten a great quantity of such stinging things as Eugenia plums or the fruit of the ebony tree: kula puragge jontada, ala *ha sandad-ga*.

*hasandad-o* etc., 1. v, same meanings: *tira hasandadgana*; *legar itikište* *hondalen kakarnara jomtanre aña meci hasandadgana*; *tiril purage jomkište añame hasandadakana*.

IV. adv., with or without the affx  
*ange*, *ge*, modifying *at'har*, *jom*,  
*capu*: *hasand'ad'ge'g* jomk'da, I  
ate it with a feeling of roughness  
in the mouth. (?) with the affx  
*oge*, modifying *jom*, so as to get  
the feeling of a swollen tongue:  
*tiril hasand'ad'oge'g* jomk'a.

**har-sarē** syn. of *harnam*, but not in the idiom.

har-sida trs., (1) to drive first.  
(2) to conclude first smb.'s business  
and so send him away.

*harsuda*-o p. v., corresponding meanings.

**barsin daru** Nag. syn. of *niri-*  
*daru*, sost., *Elacodendron glaucum*,  
Pers, *Celastrineae*,--a forest tree

**harta**

with opposite serrate leaves and flowers in axillary cymes. The root ground with water is rubbed on the chest in pneumonia, and taken internally to cause evacuation and vomiting in cases of poisoning.

**har̄ta** (Or. *har̄ta'* *ānā*) I. adj., with *maṇṭi*, *jomaṭa*, etc, the food or meal to which one is sitting down: *ṭṭōko menjaḍci har̄ta nāṭi baḍb gekoḍate niraṇṭaṭe*, they shouted (in the village): 'a well! a well!' and leaving the meal to which he was sitting down, he jumped up and ran out of the house. Also used as adj. noun: *har̄ta cinamētem baḍbagaḷa'ā? kaḍi jomaṭagaḍ-keḍma? Vēṭy diḍst thou rise leaving thy meal? Hadst thou no appetite?*

11. tis, to put food (and, as the case may be, v. g. with Europeans, what is necessary for eating it) before smb. who sits waiting for it: *dubrikakanako*, near *nādo mandī hartakope* (or *hartaakope*), they have been made to sit down, now put their dinner before each of them; *balakore arandikore dagaŕiko dako āua*, *dagaŕakodoko māndia oŕo mandiko hartg*, on betrothal and marriage feasts the girls fetch the water and the young men cook the food and distribute it placing it before the sitting guests. (2) to sit waiting for one's meal or other food, or sit eating it: *mandiina hartaakada*. N. B. In displeasure and scoldings, the term may be used in connexion

**harta**

with other things than food: *sobona cile hartaamea?* Kæn biid-dapitana? Canst thou not get up and fetch things for thyself? *senagele hartaakada*, he sits before the fire.

*harta-n* rflx. v., 2nd meaning of the trs.: *mandi anir hartauredo upuanokome*, I mind jagar mena, before thy meal is put before thee, come outside for a moment, please, I have smth. to tell thee.

*harta-g* p. v., (1) of the food, to be put before smb who sits waiting for it: *mandi hartaakana*. (2) of a man sitting and waiting for his meal or other food, to get it put before him: *mandiko hartaakana*. N. B. In displeasure and scoldings it may be used of other things also.

*ha-n-artu* vrb. n., the excess in the quantity of food to which one is sitting down: *hæn kae hokeda*; *mandidõ hanartae hartatana jomgoxuterenlekae atakarotana*, this child did not say: enough! (when they were filling its plate). It is sitting before such a quantity of food that it seems likely to kill itself by eating so much.

**harta** (1) syn. of *hartaq*. (2) syn. of *ur* sbst, the skin, especially of animals: *ne dari kerahartaqleka ibili*, this carpet is as thick as a buffalo hide; *entæ alom sena karedo hartqin cotamea*, do not go there or I shall scourge thee so as to take off thy skin. (In IIas. they say: *deaina cotamea*).

*harta-gg* p. v., to get such or such

**har-topa**

a skin: *gæda kûb ibilgee hartaakæna*, the rhinoceros is very thick-skinned.

**hartaq** (Sad. *hartil*) syn. of *bak'a*, I. sbst, the bark of a tree: *sultan uriko asanduhartaqraq rasi anu lagatiana*, a good remedy for cattle suffering from dysentery, is to make them drink a decoction or infusion of the bark of the *Careya arborea*.

II trs., to bark a tree: *ne daru hartalaqpe*

*hartaq-gg* p. v., of trees, to be barked: *surjondaro jipiliage hartalagaa*, sil trees can be barked in long strips.

**har-teba** trs., (1) to reach by running after: *senotane taikena*, horareia *har-tebaqia*. (2) to catch up with smb. in learning, apparent age, size, etc.: *taomtee iskulkena*, *sidarenkoe har-tebaqekkoa*, he began his schooling after the others, but has caught them up: *taomuteria heretqia*, *men loia har-tebaqekpegea*, I was the last to start sowing, but I have caught up with you; *ne uria gonoado kerakoa gonoragepe har-tebatana*, you want to sell this bullock at the same price as a buffalo; *alemanate gel sirmæ lurinaa jonomredo*, *lelimedo*, *alegee har-tebatana*, he is our junior by ten years, but in appearance he is as old as we are.

*har-teba-gg* p. v., corresponding meanings.

**har-topa** I. adj., buried under the earth brought by means of the levelling plank: *lozonapi hijanai*

## hartu-bia

miad *hartopa* butuḥ capinamjana, the ridge of the field having been broken through, a boulder which had been buried under it, was laid bare by the rushing water.

II trs., to thus bury smth. : loḥon talarəmiḍ hutuḥ *harvepiakut*.  
*hartopa-p* p. v., to be thus buried

**hartu-bia**, **hartur bia** sbst., the smallest of the three kinds of snakes called *harmurumbia*. It has a flat head and is not venomous : *harturbiaḡ cəkəkəḡ* bōlo, the head of the smallest brown tree snake is like the head of a frog.

**harṭha** Nag. syn. of *varua* Has. hardly.

**harua** (II *hāru*, the loser in a game) I. adj., (1) with *soa*, a cock defeated in cockfighting. Also used as adj. noun. (2) in jst, with *hoṛo*, a man defeated in a game, match, lawsuit, fight, quarrel or discussion. Also used as adj. noun : *apedo haruako ei diḡrko* ? Have you lost or won your lawsuit ?

II trs., of a cock and, jokingly, of a man, to defeat another : ne sim apine *haruakəḡkəu* ; mukūdimare nibu *harvaileka* aṭākəḡtana.

III. trs. caus., to cause the defeat of a cock by putting it to fight a much larger or stronger one : ne sim maraṇaṇilo jurikilepe *haruakja*.

*harua-p* p. v., of a cock and, jokingly, of a man, to be defeated.

**haruad** Has. var. of *harhu* Nag.

**haru-aṛa** Nag. var. of *harluarḡ* Has.

**haruḥ** (Sad. *harupēk* ; Sinh. *harawa*, to turn) I. adj., syn. of

## haruḥ

*harubakan*. Also used as adj noun : en *haruḥ* otitam, take away that object (as described below) which is turned upside down.

II. trs., (1) to turn mouth downwards an object which has a *moca* and a *landi*, a mouth and a bottom, i.e., a vessel, a basket, a hat or cap : bōre tūpi *haruḥtam*, put on thy hat. (2) to turn upwards an object which, in the way of speaking of the Mundas, has a *lāḡ* and a *dea*, a stomach and a back, i.e., a palm leaf mat, a leaf, a waterproof made of leaves, a winnowing shovel, a bamboo umbrella, an open book. (In the two first the underside is called *dea*, in the others the outer or convex side) ; to fold the underside of a mat or leaf over its upperside ; to shut a book : jāṇḡḡ *haruḥkere* Imḍi kāredo da ceṇəṇə (3) to cover up smth. with an object turned as described ; to cover up smth. in a mat or leaf so folded that half of its underside is uppermost ; to insert smth. between the leaves of a book : caṭu dabinite *haruḥtam*, cover the waterpot with an earthen bowl put upside down ; paṭire baba *haruḥeme* ; ne capa ama kitaḡre *haruḥeme*. III. intrs., fig. (1) of the eyes, to shut from sleep : meḍ *haruḥtana*, iminaḡḡeləa jagara, giṭiṭiṇa, my eyes are heavy with sleep, let us stop our conversation, I shall go and lie down to sleep. (2) imprsl., with inserted prsl. prn., to feel sleepy : meḍ *haruḥjaṇṇa*.  
*haruḥ-en* rlx. v., to cover oneself with an object turned as described ;

## har-uruta

## hara

ukuinuatane miad hon dākite ogo miadūjelo patitekiā *harubenjana*, plying hide-and-seek, a child hid itself under a large basket and another under a mat turned upside down: (upii (or tūpītee) *harubenjana*, he covered himself (with his hat).

*ha-p-aruh* r.p.r. v., occurs with uncertain meaning, in the cpd. *jow-haparuh*.

*haruh-g* p. v., meanings corresponding to the trs., and same meaning as the intrs.: eātu *haruhikina*, the waterpot is turned upside down; nāge lelruar hobaoa, apea kitub'ko tapete *haruhoka*, you will have to look again in your books presently, turn them over, without shutting them; med (or mēdia) *haruholana*, gititina.

*ha-n-aruh* vrb. n., (1) syn. of *haruh-tea*, a convex cover as is placed over the *arka* and *kaca* baskets. (2) syn. of *tuku*, the kneecap. (3) the length of the time during which an object remains upside down, or covered as described: babalo *hanarube* haruhkeda, tikin jakel kā tasi jana. (4) the object turned upside down, covered in a folded mat or leaf, or inserted between the pages of a book: nea okoā *hanaruh*? (5) the corresponding act: *hanaruh* kape tañkaakada, kacara baba simko soda-puejada, you have not well fitted the cover over the *kaca* basket, the fowls introduce their head and eat the padly.

**har-uruta** trs., to drive out, to expel, to dispossess of a field.

*haruruta-g* p. v., corresponding mean-

ings.

**hara** Has. var of *haru* Nag.

**hara**, **hara-da** syn. of *konedā*, *konedā* i lq, I sbst, a decoction of the leaves of *haralaru* and *konedāndri*, plus the bark of *sojombaru* and *katangaru*. It is used to polish walls and floors after they have been made nicely even by being rolled with a cylindrical grinding stone: sila pacako rida, taomte *hara* haraŋon.

II. trs., to polish a wall or floor with this decoction: pueriko *haraca* (or *harudaca*).

**hara** I<sup>st</sup> syn. of *ajibaja* and constructed like it but for the vrb. n. *harung* which is used of: ( ) the extent of travelling: sita to *harungko* harapak talena m'lguntare enuāna rawaked, they had travelled the thread so much that it took me a whole hour to unravel it. (2) the extent to which one gets entangled: nirjal dipali *harung* harilena med-pura sangimae situnbiljana, whilst running he got entangled in such a way that he was thrown on his face for that. (3) the act of travelling or entangling: setibardulidko *harungteko* sibkora, they catch flying-foxes by causing them to get entangled (on a net). (4) the thing which entangles one: ne horare oko *harange* lagaōtada? Who has put this trap to entangle people on the road? In this meaning, *hara* as adv. takes the affs. *ange*, *ge*, and modifies *rika*, *rikan*, *rikag*.

2<sup>o</sup> I. sbst, smth. which trips up people: ne horare oko *harge* lagaō-

## hara

tad ?

II. trs., to trip up smb.: kaṭ tee (or soṭatee) *haraḱiṇa*, he tripped me up with his foot (or with a stick).

*hara-n* rflx. v., to trip over smth: aiṇa soṭateṇa *haraṇjana*, enateṇa baṭijana, I tripped over the stick I held in my hand and so fell down; eilka-tem *haraṇjana*? kacim lelveda? How didst thou trip over this stick? didst thou not notice it?

*ha-p-ara* repr. v., to try and trip up each other: opotatanlō kaṭakia *hapaṛatana*.

*hara-gg* p.v., (1) to trip over smth.: kaṭaina (or kaṭareṇa) *haraḱena*. (2) to get tripped up: soṭateṇa *haraḱena*, I was tripped by means of a stick; kaṭateṇa *haraḱena*, I was tripped up by means of the foot; nirjaḍre dubiteṇa *haraḱena*, whilst running I got tripped up by my own loin cloth.

*ha-n-ara* vrb. n., (1) the force with which one is tripped up: nirjaḍ dipili soṭate *hanarge* *haraḱena* moḍ-pura sāgiṇree sirtumbiḱjana. (2) the act of tripping up smb.: opotatanre *hanarḱee* baṭiḱiṇa, in wrestling he threw me by tripping me up. (3) the thing which trips people up: ne horare okoe *hanarḱe* lagaṭida?

3° fig., (1) adj., with *kaji*, *kumi*, smth. said, done or to be done, which comes in the way preventing smb. from doing what he intends; a spoke put in smb.'s wheel: aṇandi bonder hapta hobagra taikena, miad *hara* kajite kesadakana, the marriage was to take place some weeks ago, but smb. said smth. which caused

## hara

it to be broken off. Also used as adj. noun: miad *haraḱi* namtada, enate kaṭiṇa n I was faced by an obstacle and so gave up my intention.

II. trs., to thwart smb.; to hinder or prevent smb. from doing what he intends: oko kajiteko *haraḱidma*? What did they say which stopped thee?

III. intrs., imprsl., with inserted prsl. prn., to wish to abandon one's purpose owing to the objections or obstacles raised: enka kajikote jīre *haraḱadmea* ci?

*hara-n* rflx. v., to abandon one's purpose on this account: enkankoa kajite alom *haraṇa*, okoaṇ moneakada se monege, do not mind what such people say, keep to thy purpose.

*ha-p-ara* repr. v., to put spokes in each other's wheels; to thwart each other; to try by objections and hinder each other from doing what they intend: kajitekin *hapaṛatana*.

*hara-gg* p.v., to be thwarted, prevented from accomplishing one's purpose: senḱia moneakad taikena, kamiteṇa *haraḱena*, I intended going, I was prevented by the work I had to do; ho-ōrotana n mente kajigore horoko purasak *haragoa*, people often stop speaking when they are told that they lie.

*ha-n-ara* vrb. n., (1) the number of objections or obstacles, the greatness of the objection or obstacle: kamite *hanarḱi* *haraḱana*, musina sen kaia diṇjana, my work was so much in the way that I could not even go once. (2) the act of raising objections or obstacles: kajir,

## hara-baraō

*hanaŕate* arandi bagraōjana, the intended marriage was spoiled by the things that were said to prevent it. (3) the abandonment of a purpose owing to objections or obstacles raised: ne arandira *hanaŕado* kādava sōjeruaŕoa, the breaking off of this marriage can of course no more be repaired.

4<sup>o</sup> *trs.*, to interlace the ropes forming the *baja* (netted part) of a carrying net, between the *p adu* (small circle of rope) and the *cutu* (long ends): sikuarra bajako *hargea* *hara-go* p v., (1) of ropes, to be interlaced so as to form a carrying net: bajara ba'ar *hargakana*. (2) of a *baja* to be made of interlaced ropes: *baja* *hargakana*.

*ha-n-arg* vib. n., (1) the act of interlacing ropes into a *baja*: mara *hanaŕa* kina sikutina, I do not like thy way of making the mesh. (2) the web of a carrying net: bajara *hanaŕa* kā tūbakane ōge ruaitam, the web of the carrying net is unsatisfactory, undo it altogether.

5 also *hanaŕa*, *trs.*, to tuck the ends of a rope under the part that is tight, so that its tightness is ensured without any knot, as is done, v.g., in making a rice bōle: potentome pagako *hargea* (*hanaŕgea*) racakakā dende taŕnkamente.

*hara-go*, *hanaŕa-go* p v., of the ends of a rope to be thus tucked in: paga *hargakana*.

**hara-baraō** (II. *harbaŕāōā*, to be confused, to hurry; Or. *harbaŕamba' ānā*, to scatter in flight) syn. of

## harabara

*ambōŕosambōŕo*. The rflx. v. is moreover used as syn. of *ōŕābagan*.

**hara-baŕi** syn. of *ambōŕosambōŕo*.

**hāŕa-biŕi** I. sbst., a position of great difficulty, dire necessity or danger, caused by a man or animal: *hāŕibīŕiŕe* seŕān hoŕoko ađ kisār hoŕokotā senoggyea, when in great difficulties one must have recourse to the wise and to the rich; *hāŕabīŕiŕe* amgele eazaba, when we are in great trouble it is thee we call our father and our mother, i.e., it is thy help we implore.

II. adj. syn. of *hāŕabīŕiŕakan*: *hāŕa-bīŕi* hoŕoko janaō amtyko hijua.

III. *trs.*, to be put by some man or animal in a position of great difficulty or danger: bārāŕe purasaina sengehāŕe dā, mē poked j tani kako *harabaraŕe*, I went and came back many times through the forest, up till now I was never molested by any wild animal.

*harabīŕiŕe* p v., a corresponding meaning: mē poked m āŕigēa *hāŕabīŕiŕe*.

**harabara** *harappa*, *hurubpu*, *harappa* (Ind. *harap*; Or. *khapāba* - *anā*) Cf. *harippu*, *trs.*, to shut suddenly a door, a window, the lid of a box, in contr. to *para*, to open suddenly: duane (oŕge, bakāsae) *harab-pakada*.

*harabpa-g*, *hurubpu-g*, etc., to be shut suddenly.

*harabpaken*, etc., adv., modifying *handed* (of a single door).

*harabpaleka*, etc., adv., modifying *handed* (of several doors shut sud-

## harəḥpa-bagel

denly) : hature kula niḥololena mundiledei soṭenko apanapan duar *harəḥpalekako* hanḍekeda.

**harəḥpa-bagel, harappa-bagel, huṛuḥpu-bagel, huṛuppubagel**, same as the preceding, but without adv.

**harəḥ** 1<sup>o</sup> I. abs. n., pungency ; intense bitterness ; saltiness : naminan *harəḥ* okoe sātinā ?

II. adj., (1) pungent, hot, as Spanish pepper : marei *harada*. (2) syn. of *cege*, very bitter, disagreeably bitter, in cntrd. to *mēr*, bitter, but not disagreeably so, bitter but eatable ; and *mērmēr*, slightly bitter. The demarcation between *harəḥ* and *mēr* varies with the individual tastes ; most people regard quinine as *harəḥ*, but some say it is only *mēr*. The fruit of Momordica Charantia which has a fair degree of bitterness, is readily eaten by all aborigines : kainin *harəḥgea*, kaphidado kā ciniakanre mērgia, quinine is very bitter, coffee without sugar is not disagreeably bitter. (3) salty tasted : lipibuluaḥte korəbulua ad dirəbulua purage *harada*.

III. trs. caus., (1) to render pungent : utu puragem *harəḥkeda*. (2) to render very bitter : *cege* suku mesa-kedate jilnutupe *harəḥkeda*. (3) to render salty : basida buluaṭem *harəḥtada*.

IV. intrs. imprsl., with inserted prsl. prn., to feel a taste of pungency, intense bitterness or saltiness : mareito *harəḥjina* ; *cegege* *harəḥjina* ; buluate *harəḥjina*.

*harəḥ*-p v., (1) to become or to be rendered pungent, very bitter, or

## harəḥ

salty ; utu *harəḥjana* ; mareito *harəḥjana* ; buluate *harəḥjana*. (2) of the mouth, to be affected by pungency, bitterness or saltiness : inia moea *harəḥakana*.

V. adv., with or without the affxs. *ange, ge* : utu *harəḥgein* atəkarjada, I find the stew bitter ; *harəḥpe* buluakeda, you have put so much salt in it that it has a salty taste.

*ha-n-araḥ* vrb. n., (1) the extent of pungency, bitterness, or saltiness : *hanaraḥ* *harəḥkina*, misa surpuḍtege mū horate daleka suluḥ uruḥjana, I felt it so pungent that having only once put a bit of it in my mouth, water began to flow from my nose. (2) the thing rendered pungent, very bitter or salty : nekan *hanaraḥ* okoe sātinā ?

2<sup>o</sup> fig., I. abs. n., bitterness of mind : inia kaji aiante aiṇa jiro *harəḥ* bolojana.

II. adj., (1) with *moea*, a bitter tongue : inia moea purage *harada* (or *haradana*) he has a very bitter tongue. (2) with *kaji*, bitter, harsh, embittering words : ne hoṛə moeaṭe janaḥ *harəḥ* kaji uruṇəoa.

III. trs. caus., to embitter smb. : oko kajit-ko *harəḥkedmea* ?

IV. intrs., (1) prsl., in the df. prst., to be embittered : eikan kajitem *harəḥtana* ? Why art thou embittered ? (2) imprsl., with inserted prsl. prn., to feel bitterness in one's mind : inia colon lelte *harəḥjina*, seeing his conduct I feel embittered against him.

*harəḥ-en* rflx. v., to nurse bitterness in one's mind : aminan alom *harəḥ-*

## haraḍ

*ena*, do not take it so much to heart.

*ha-p-aṛaḍ* repr. form (1) trs. caus., to excite bitterness between two people: *bajaḍ kajitee haparaḍtaḍ-kira*. (2) intrs., to embitter each other: *holado eperare eṛagekia haparaḍkena*. (3) abs. n., mutual bitterness: *inkiare haparaḍ mena* (1) adj., with *kaji*, (a) words causing bitterness between two people: *inkiare haparaḍ kaji kajilena*. (b) an affair causing mutual bitterness: *inkiare haparaḍ kaji hobalena*

*haparaḍ-en* rflx. v., to nurse bitter feelings against each other.

*haparaḍ-q* p. v., to become embittered against each other: *sumdiarekia haparaḍakana enamente senghijukia hokaakana*, the two families by marriage are embittered against each other; visits are stopped on both sides.

*haraḍ-q* p. v., to become embittered in mind: *oko kajitee haraḍakana en hoṛo?*

*ha-n-aṛaḍ* vrb. n., (1) the amount of bitterness in the mind: *hana-radiḍ haraḍjana, en hoṛoko lel raṭi kã aṛgaḍjaina*, I am so embittered that I even hate the sight of them. (2) the act of embittering: *nekan kajihanaraḍte supuku bagraḍoa*, by such embittering words agreement between people gets jeopardized.

V. adv., with or without the afxs. *ange, ge*, embitteringly: *haraḍgee kajikeda*.

VI. adverbial afx. in the cpds. *eraḥharaḍ, kajiharaḍ*, to scold, to speak, so as to embitter.

## haraḍ-bḥ-nâri

*haraḍa* syn. of *hara*.

*haraḍ-darom* trs., to stretch, v. g., a rope, across smb.'s way: *urī nir-jade taikena, pagateliḍ haraḍarom'ia*, the bullock came running, we two held a rope stretched across its path. *haraḍarom-q* p. v., to be caught by smth. stretched across one's path: *nirpajade taikena, ruṛaṇaṇite hoṭree haraḍaromjana*, he was running and bent his head to avoid a branch of Bauhinia creeper hanging over the path, but it caught him by the throat.

*haraḍ-daru* Has. syn. of *sakimbhara* Nag. sbst., *Diospyros montana*, Roxb.; Ebenaceae,—a middle-sized tree, usually spinescent, with alternate, ovate, entire, glaucous leaves, dioecious flowers and berries  $\frac{1}{2}$ – $\frac{3}{4}$ " across, on the accrescent calyx. The crushed leaves are used to poison fish. They are also poisonous for man, causing giddiness and vomiting. They are used in the polishing mixture for floors, described under *hara*, *haraḍa*. The word *hara* occurs also in the names of two other plants: *johara*, *Randia dumetorum*, Lamk; Rubiaceae; and *haranâri, helhara, helara*, *Millettia auriculata*, Baker; Papilionaceae. The common name *hara* must have been applied to them owing to some common quality. The only point they have in common, is that they are all three used to poison fish.

*haraḍ-bḥ*. sbst., the rhizome of *haraḍbḥnâri*, a yam of the jungles.

*haraḍ-bḥ-nâri* (Sad. *giti*) sbst., *Dioscorea bulbifera*, Linn., var.



**haraḍ-moca**

pulehella; Dioscoreaceae, —a large climber with a large roundish rhizome, large ovate-cordate, acuminate leaves, and small warted aerial bulbils which are not eaten. The yam is so acrid that, to become eatable, after it has been boiled it has to be cut in slices and boiled again with ashes, or put to soak for a whole night in clear water.

\*Note the following riddle, the answer to which is *haraḍbḥnūḥi*: dūbne deḍka (or demka), daruina dḡa, sit down, thou dwarf, I am going to climb on the tree. The stem is supposed to say this to the yam which is called dwarf because short and thick.

**haraḍ-moca** I. adj., (1) with *kaji*, bitter, embittering speech: iñtare *haraḍmoca* kaji purage mena. Also used as adj. noun: inia honko *haraḍmoca* kanterko sātinadaria, his children can in no wise bear to be spoken to with acerbity. (2) with *horo*, a bitter-tongued man: nido kenteḍ *haraḍmoca* horo. Also used as adj. noun: nekan *haraḍmoca*ko'ḡ cinlaḡ jagar kã sukua.

II. trs., to address snb. bitterly: honko puragee *haraḍmoca*kedḡkoḡ, taramarako hāfauterjana, he spoke very bitterly to the children, so much so that some are moping. *haraḍmoca*-n rlx. v., to speak bitterly: aminata alom *haraḍmoca*na, do not be so bitter.

*ha-p-araḍmoca*, *haraḍmo-p-oca*, *ha-p-araḍmo-p-oca* repr. v., to speak bitterly to each other: aloben *haraḍmopoca*, sibilge jagarben.

**haraḡ-haruḥ**

*haraḍmoca*-ḡ p. v., (1) to be spoken to, bitterly: on bulana inia honko beṭekanko *haraḍmoca*jina. (2) to become bitter-tongued: ne horo puragee *haraḍmoca*jana.

III. adv., with or without the affxs. *ange*, *ge*, modifying *kaji*, *jagar*: *haraḍmoca*gee kajikeda, he spoke bitterly.

**haraḍ-muḥ** syn. of *sunummuḥ*, sbst., the smallest of the four large kinds of black ants, a little smaller than *harammuḥ* and *rolamuḥ*, which in turn are a little smaller than *tonṭomuḥ*. Its bite is very smarting, though less so than that of *rolamuḥ*, and the people pretend that both these ants do not bite but sting: *haraḍmuḥ* orḡ rolamuḡkoḡ sār mena orḡko tura; *harammuḥ*, *tonṭomuḥ* orḡ hañkoḡ sār bana, hañkodo huḡ-keṭtareko ḡukita.

**haraḡ-suku** sbst., the bitter-apple or bitter-gourd, a bitter form of *suku*, *Lagenaria vulgaris*, Ser., Cucurbitaceae, the bottle-gourd.

**haraḡ-huruḥ**, **haraḡ-hari** frequentative of *haruḥ*, I. sbst., ups and downs: ne horare purage *haraḡhuruḥ* mena, on this path there are many ups and downs.

II. adj., with *horo*, a path with many ups and downs: ne hora *haraḡhuruḡgea*. Also used as adj. noun: bugin hora bagekeate *haraḡ-huruḡtepe* senḡtana.

III. trs., to cause the formation of ups and downs: ne naḡa sandaka samge taikena, jargi *haraḡhuruḡkeda*, this new road was at first quite level, but now the rain has

## hara-hara

settled the earth on the embankments causing the formation of ups and downs.

IV. intrs., (1) prsl, in the df. prst., to have ups and downs : ne h ra haraḥhuraḥṭana. (2) imprsl, with ins rtel prsl. prn., to find that the path is not level : ne hora paraḡe haraḥhuraḥḱiṇa, I did not find the way level at all.

haraḥhuraḥ-g p. v., to become or be rendered uneven with ups and downs : ne sandaka jargite haraḥhuraḥṭana, the level of this road gets impaired in many places by this heavy rain.

V. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *rikaḡ, baiḡ, sen, hiḡ* : sandaka haraḥhuraḥṭange baijana ; haraḥhuraḥṭangeḡe hiḡakani, we came over ups and downs.

**hara-hara** 1° (Sad. *harhar* : II *lahar-lahar*) syn. of *dagaḡaga, dagaḡaga, dagaḡaga*.

2° (Sad. *harhar*) I. adj., with *dḡ*, fast flowing water, in contrd. to *hadahada*, also used of falling water, and always connoting sound : haraḥhara dḡre merom atujan i, a goat was carried off by the swift current. II. intrs., (1) to flow swiftly : ne lörre dḡ haraḥaratana. (2) to get evacuated swiftly in a strong diarrhoea : läḡ haraḥaratana, läḡ haraḥaratana.

III. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *liḡgi, dul* : aleḡ gaḡare dḡ tisia haraḥaratana lingitana ; läḡ haraḥaraḡe dultana ; läḡ haraḥaratane

## haraja

dultana.

**hara-hari** Nag. var. of *haraḥ'uruḡ*.

**hara-huru** (Sad. ; II. *harharānā*)

1° of the rolling of pretty near thunder, and the rumblings in the bowels before evacuation in diarrhoea, syn of *gaḡaguru*.

2° of the rushing noise made by the fall of a large bird, an amply dressed person, a tree, the roof of a house, I. sbst. : daruko baṭitanre haraḥhuru aṭumoa.

II. adj., with *sari*, same meaning.

III. intrs., to fall with a rushing sound : didiko tuṇakja, daruṭee haraḥhurutana.

haraḥhuru-g p. v., same meaning : daru haraḥhuru'ena.

IV. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *rikaḡ, sari, baṭiniḡ* : sarṃi haraḥhurutan baṭijana.

**haraja** syn. of *huriḡ*, I. adj., with *kaji*, a contradiction of oneself or of what has been said by another who is on the same side in a discussion : haraja kaji miad taikena. Also used as adj. noun : ama kajido bisā-ḡleka aṭumotana honaa, mendo miad harajaḡḡe aṇḡ jī aḡururḡotana, what thou hast said looks credible enough, but I am kept in doubt because of a self-contradiction in it.

II. trs, with *kaji* as d. o., to contradict oneself or a member of one's own party : miḡta kajjā haraja-keda, at one moment he contradicted himself.

III. trs. caus., to extract a contradictory statement from smb. : oki

**harāja-biriŋa**

haŋikuŋi kulibarate goā misae *harāja-ŋekia*.

IV. intrs., same meaning as the trs.: sobenko midgeko kajikeda, mid hoŋolo sobenaree *harājaŋkeda*, gūsū cimade jomla, all (our witnesses) said the same except one who contradicted everything, he had probably been bribed to do so.

*haraja-n* rlx. v., to contradict oneself: enetŋāte buŋileka gūa puraō-jade taikena, tundu tunduree *harajjan-jana*, from the start he gave his evidence beautifully, but near the end he contradicted himself.

*harāja-ge* p. v., (1) with *kaji* as subj., of a contradiction, to be made: midŋa kaji *harājaŋana*. (2) to be caused to make a contradiction: jirare moŋ hoŋo *harājaŋana*, in the cross-examination one witness was led into making a contradictory statement.

V. adv., with the afxs. *ange*, *ge*, modifying *kaji*: *harājaŋgee* kajikeda.

**harāja-biriŋa** frequentative of *harāja*, used of several contradictions made by one or more members of a party. Constructed like *harāja*, but as adv. it may take the afxs. *ange*, *ge*, *tan*, *lange*.

**harajora**, **harajuri** syn of *hadjora*.

**harāka** var. of *harku*.

**hara-lōr-tasaŋ** sbst., a grass so called.

**haram** (II. *kādim*, ancient) I. sbst., (1) an old man, in entrd. to *buria* an old woman. It is much used in apposition to the names of old men: *Saŋharam* hijutan, the old Sau is coming. (2) with the

**haram**

prsl. prns. *ia*, *me*, *te* as poss. afxs., my, thy, her husband, in entrd. to *buruŋia*, *burimme*, *burite*, my, thy, his wife. These phrases are impolite when not used in jest. (3) *Haram* is also used instead of *Sinŋoŋa*, to denote the creator of the universe, especially when the Mundas refer to him as the provider of all good: *Harama* daēato barsiale bugitangea, by the Old One's mercy we are at present all in good health.

II. adj., (1) with *hoŋo*, an old man: *nī okoren haram hoŋo*? (2) with *horoko*, (a) old men, the old men, the elders: *nekan kaji kain ituana haram hoŋoko kulikom*. (b) syn. of *naŋ hoŋoko*, *naŋren hoŋoko*, the forefathers, the ancestors, the men of olden times: *haram hoŋokoāte neka colonanakin*, so it has been the custom down from the time of our forefathers. Also used as adj. noun. (c) syn. of *hapaŋmko*, *oraŋboragako*, the shades of the ancestors introduced and dwelling in the inner room (*adiŋ*) of the house: *haram hoŋokore miad sim boragaŋpe*, offer the sacrifice of a fowl to the shades of your ancestors. Also used as adj. noun. (3) of vegetables which have been allowed to grow tough: *haram jinaŋape utukeda*, *tamalgaŋge tagoŋoa*, you have made a stew of too far developed luffas: a fibrous residue remains in the mouth when it has been chewed. Also used as adj. noun: *baŋ sakamko sidepe*, *haramkodo kā*. (4) with the name

## haram baba

of some instruments, plants, birds, or insects, as *banam*, *hake*, *kapi*, *ere*, *mū* syn. of *maraz*, large, of a large kind.

III. trs., (1) to call a man old: *gucu miado aāri panduŋlope haram-jāia*, you call him an old man when he has not a single grey hair in his beard! (2) to allow some kinds of vegetables to become too far developed and tough before eating them: *jiagapa haramkela*.

IV. intrs., of a man, to reach old age: *kae haramleda*, *sidanoregee goŋjana*. *haram-en* iflx. v., to act or speak like an old man

*haram-g* p. v., (1) to become an old man: *mārimāritea haramŋana*. (2) of vegetables (fruits, leaves or tuber-) to become too far developed and tough: *ne jiaŋa haramakana*, *hiŋaka*, this luffa is too far developed to be eaten, let it stand and rip n for seeds.

*ha-n-aŋam* vrb. n., the number of people getting old; their great age; the number of vegetables getting tough; the great toughness: *han-ŋame haramakana*, *ŋata miado banoa aŋ bŋ moronlekae panduakana*; *ne jiaŋakodo hanayam haramjina*, *miad rati jomeleka banoa*, there is not a single luffa that can still be eaten.

**haram baba** sbst., a late variety of paddy with thick grains, white in one form, reddish in another. It is sown or planted in low fields.

**harambār** I. adj., with *horo*, a man getting old: *ale ŋolare miad harambār horo menŋia*. Also used as adj. noun.

II. intrs., to reach incipient old age

## haram ere

before dying: *kae harambār'eda*, *sidanoregee goŋjana*.

*harambār-g* p. v., to be in the way of becoming an old man: *haram-bārŋanae*.

*harambārre* adv., at the time when one begins to become an old man: *harambārreege goŋjana*.

**haram-burā** syn. of *kulgi*, sbst. same as *kulburā*, except that in the dl. it may mean also parents.

**haram-durum** jingle of *haram* used collectively either of old men or of old bullocks. I abs. n., old age: *aputetakodo haramdurumreko kristānlena*, their fathers, now dead, became Christians in their old age; *ājāgu horoko haramdurumte purā ŋako goŋtana*, few men in our days die of old age.

II. adj., (1) with *horoko*, *koroko*, old men. Also used as adj. noun. *haramdurumko* ne hature *banŋoa*, *sobenko osāŋāgea*, there are no old men in this village, all are middle-aged. (2) with *uriko*, old bullocks: *haramdurum uriko mōŋēturai ŋakateko namoa*. Also used as adj. noun: *haramdurumtoŋ ŋmona mōŋēt ŋaka*, *turui ŋakagea*.

*haramdurum-g* p. v., of men or bullocks, to become old: *nikuŋ apuko sobenke haramdurumakana*; *ne hature uriko purageko haramdurumakana*.

III. adv., with the afxs. *ge*, *oge*, to old age: *haramdurumoge kako ŋilena*, *osāŋāreko ruarjana*, they did not live to old age, they died in middle age.

**haram ere** syn. of *maraz ere*, sbst.,

## haramko

*Brachypternus aurantius*, the Golden-backed Woodpecker.

\***haramko**, **haram horoko** sbt., the shades or spirits of the ancestors, i.e., all the deceased of the family, clan and race, who as such receive ancestor worship from their descendants. As objects of this worship they are called also *orqborqako*, because they are supposed to reside in the store room of the huts or houses, in contradistinction to *hita borqako*, the spirits residing in various spots within the village boundaries, who, according to the Asur legend have been appointed by *Siqborqqa* as tutelaries of the village. The forms this worship has assumed among the Mundas are described in the articles on *bigliri* and *sasandiri*, erect or reclining burial slabs, *ahq* the store room, *bāporoh*, the flower feast. The article under *gogsid* shows how it pervades their whole social organization, regulating especially their right of inheritance. The sacrificial formulas show that the Mundas believe these shades to enjoy the company of *Siqborqqa* and the tutelary spirits, and they are invited together with them to a participation in all the feasts and sacrifices offered by the community in the course of the year.

Whatever forms ancestor worship may assume at different times among various races, it is always a manifestation and proof of an elementary and invincible belief in the immortality of the human soul,

## haram-nam

which demands a certain communication between the living and the dead. We find it among the most ancient aboriginal races of the East still existant, such as the Vedas of Ceylon, and there is no doubt that it dates back to the remotest antiquity.

Although as just stated, the shades of the ancestors are in the company of *Siqborqqa* and the tutelary spirits, we find no trace of anything like a deification in the Mandari form of ancestor worship. They are in the *paran*, i.e., beyond the reach of our senses (see article on *borqqa*), but not above the nature (*supra naturam*) of the human spirit in anything like the Christian sense of the term "supernatural". They remain spirits with merely human aspirations, feelings and affections, keeping even their characteristic individual inclinations, humours and defects, so much so that the living take these into consideration in the attentions they bestow on them. Thus, v. g., they will place bits of tobacco on door sills or under the roof of the *ahq* for individuals who had a weakness for tobacco during their life-time.

**harammū** sbt., (1) a black ant smaller than *tonomū*, larger than *harah mū*, of the same size as *rolamū*, but thicker. Its bite is not painful. (2) sometimes syn. of *harah mū*.

**haram-nam** trs., to meet with, v. g., infirmities or misfortune, in old age: *ale pariare suka tūkena, nādo haṭikaṭi dukuina haramna m-*

## hara-pata

*tada*, when we were in the enjoyment of our full strength, life was pleasant, but now in my old age, I have met with all kinds of suffering.

*haramnam-g* p. v. to get reduced in size by old age: *nādo api mukamed bita manāia, api mukajāe haramnamor*, he stands now three cubits one span, perhaps when old he will be found to be only three cubits high.

**hara-pata** jingle of *hara* with the same meanings, except the 5th. In the 2nd meaning *hara-pata* is a frequentative, and in the 3rd it denotes several obstacles: *hara-patakhovā namtada*, enate *kaññjana*.

**harappa** var. of *harappa*.

**hared** (Kh. along) postp. referring to past or future time: since, till, until. When referring to the future, it is a syn. of *haba*, *habg*: *aññina hiju hared dubakan tañme*, remain sitting till I come back; *honder poroh hared menakogea*, they are here since the feast a few days ago.

**hared-pated**, **hated-pated**, **hah-pa!uh** (Sad.*an!hu-pain!hu*) I. sbst., the defect of putting the feet across each other when walking: *ne sulom kiridoe kiriakana, haredpatedte kae gononotana*.

II. adj., walking as described: *miad haredpated boio hijutana*. Also used as adj. noun: *haredpatedree dākana*, he is sitting on a horse which walks cross-legged.

III. trs., with *ka!o* as d. o. (expressed or understood), to put the feet across each other when walking.

## hareganjara

*ne sulom nirare! ka: mundioa senjare katae haredpatedea*, this horse runs in the ordinary way, but it crosses its legs in walking; *haredpatedjadie*.

IV. intrs., in the df. prst., same meaning: *haredpatedanue*.

*haredpated-en* rfx v., same meaning: *ne hori purige* (or *purge katae*) *haredpatedena*.

*haredpated-g* p. v., with *hori*, *sedom*, etc., as sbj., same meaning: *ne sedom senjare* (or *senjare katae*) *haredpatedoa* (2) with *ka!o* as sbj., of the feet, to be put across each other in walking: *ne sedom senjare katae haredpatedoa*.

V. adv., with or without the afxs. *ange*, *ge*, *tan*, *tange*, modifying *sen*, *ur*, etc.

**hareganjara**, **hareganje!a**, **hareganje!e**, also *hate*, *hate* instead of *haye*, I. abs. n., the quantity of the firewood, or other things, found or gathered: *apea racare sanra hateganjarite duh ka bapitana*, it is impossible to sit in your courtyard owing to the quantity of firewood gathered there.

II. adj., of a thing, found or gathered in great quantity: *en hateganjara sando okēa?* Also used as adj. noun: *ne hateganjara apea ei?*

III. trs., to gather smth. in great quantity: *sandole hateganjarakeda*.

III. intrs., in the df. prst., of smth., to be found, or be available, in great quantity: *ne birre san hateganjaratana*, a great quantity of dry wood is lying about in this jungle.

*hareganjara-g* p. v., of smth., to be

## hařha

gathered in great quantity : apinābu  
goleŕe sān *hategmjařaoa*.

V. adv., with or *ř* without the affs.  
*ange, ge, gge, tan, tange*, modifying  
*hundī, au, lel, dō, rikr*.

**hařha hařhaphořa** vars of *hařha*.

**hařhař** var. of *hařahara*.

**hařiřl** var. of *hařl* !

**hařl** var. of *hařl*, shackles.

**hařl** Ho, var. of *hařa*.

**hařjořa** var. of *hařjořa*.

**hařka, hařāka** (Sāl. II. *harkā*, basket) I. sbst., a round basket with a convex, pointed cover (Pl. XXII, 2) It is plaited with thin, roundish slices of bamboo which run horizontally, interlacing a close series of upright lamellae, 1" by  $\frac{1}{8}$ ". The latter are often coloured alternately red and black. The whole inside of both the basket and cover has a plaited lining of thin bamboo lamellae (each about 1" broad) as shown in fig. A. This lining makes the basket pretty waterproof even under a heavy shower. The cover is held fast on one side by an iron link engaged in two staples, one fitted to the basket, the other to the cover. On the opposite side a similar link is engaged only in the lower staple but is long enough to be slipped hasp-like over the staple fitted on the cover, thus securing it, even by means of a padlock if desired. Two such baskets can easily be carried in the nets of a carrying pole. Travellers find these baskets very convenient, especially in the rainy season.

II. trs., to plait sliced bamboo into such a basket : mařko *hařkaca*.

## hařuř

*hařka-ř* p. v., corresponding meaning : mařgo *harkaoa*.

**hařkankan-nāřl** sbst., *Vitis quadrangularis*. Wall ; Ampelideae,—a climber with a thick green, succulent, flat and four-winged stem, constricted at the axils of the alternate, cordate, obtuse leaves, "broader than long. The tendrils are leaf-opposed, and the leaves pinninerved, with spinulate nerve tips. The wings of the stem are brown-edged. This plant is ground and put as a plaster on bruises and fractures of cattle.

**hařo** Has var. of *ořo* in all its meanings, but it is never affixed to *kā* in the meanings of *hēcikā* and *kaci*.

**hařpařo, hařāpařo** Nag. (Sāl. *hařpařl*) p. v., to have a sudden fall whilst walking : *hařpařl enae*.

*hařpařkea* adv., modifying *taba*, same meaning : *hařpařkene tabalena*. This adv. may be used intrsly. with the adjunction of the copula *a* : *hařpařkenae*, he had a sudden fall.

**hařphořa, hařpořa** syn. of *hařha*.

**hařuřl, huřuřl** I. adj., with *tařuřl*, a depression of the ground : *hařuřl tařuřree tinařakana, enamente silařagi kae leřtana*, he stands in a depression, that is why he looks small. Also used as adj. noun : *hařuřrezakānuřjana, dupikakadāia uřkeda*. The frequentative is *hařuřhuruřl*.

II. trs., to make, or cause the formation of, a depression : *ne hora jeřesiařgi samge bailena, jargi hařuřkeda*.

*hařuř-n* rrlx. v., to step into a depression : *cilkatem hařuřnřjana, kacim leřa* ? How didst thou step

into a depression? Didst thou not see it?

*haru-ə* p. v., (1) of earth, to get depressed, to settle so as to form a depression: *sandaka haruakintgre* hasa dullape, barabariqki, throw earth on the spot where there is a depression in the road, let it be levelled. (2) syn. of *dakūnuig*, to step into a depression: *ne horare nubadipli apisain haru'ena*.

*ha-n-aru* vrb. n., (1) the extent of a depression: the number of depressions; the number of people stepping into depressions: *en horare hanaruile haru'jana*, mid *horo jaked kale pocolena*, on that path all of us without exception stepped into depressions. (2) the spot where a depression has formed: *sag'rido hanaruire marite araguika*, drive the cart so that it enters the depression without a jerk.

**Hasa** sbst., name of a clan of the Mundas. See *kili*.

**hasa** (Or. *khōj*) I. sbst., (1) soil, earth: *ne disumra hasa bugina*, enamente *baba hobatani*, in this country the soil is good, that is why the cultivation of paddy succeeds. (2) fig., in the phrase *hasa om*, to give burial, to bury: *holago hasako omnia*, it is yesterday that they buried him. (3) as d. o. of *pucy*, to take the oath described under *hasa-pucy*: *hasako pucukeda*.

II. adj., made of earth: *dikuko pital oatureko mandia*, *hopokodo hasa oaturege*, Hindus cook their rice in brass vessels, the Mundas in earthen pots; *ne hasa* *hormore kabu taiua*,

*musia senq hobaoa*, we shall not remain in this holy mole of earth, one day we shall have to go.

III. trs., (1) to mix earth into smth.: *cañipe hasakeda*. (2) to dirty with earth: *lijako hasikeda*.

IV. intrs., (1) to throw earth: *enare orole hasasa ei iminaage?* (2) in the df. prst., to be mixed with earth: *cañli hasibana*, there is earth mixed with the rice. (3) imprsl., with inserted prsl. prn., to find that there is earth mixed in the food: *ne mandi hasajina*.

*hasa-n* rflx. v., to dirty with earth one's body or clothes: *lijae hasan-jana*.

*ha-p-asa* repr. v., to dirty each other with earth: *ne honkia b'kina hapa-satana*.

*hasa-ə* p. v., (1) to get mixed with earth: *cañli hasaakana*, *capipe*, there is earth in the rice, rinse it; *losod purage hasarkina*, there is too much earth in the mud, it is not soft, or liquid, enough for the work intended. (2) to get dirtied with earth: *gotā hormoe hasaakina*. (3) of buried things, to become earth, to change into earth: *abuā hormo topagarare sočajanci hasaoa*.

*ha-n-asa* vib. n., the extent to which smb. is dirtied with earth: *ačā lija hanasa hasalena misa tikite kā pun-didarijana*.

V. adv., with the affs. *ange*, *ge*, modifying *a'ikar*, *jom*, to find that there is earth mixed in the food.

**hasa-ara** Has. syn. of *laritaara* *sarapataara* Nag. sbst., *Dicliptera micranthus*, Nees.; *Acantha-*



ceae,—a diffuse herb, common in waste places, with ovate acute leaves and very small white or rose flowers in sessile axillary clusters. The leaves are used as a potherb, but are taboo for the Hasa clan.

\***Hasada** adj., (1) with *disum*, the part of the country where the Hasada dialect is spoken, in contrd. to *Naguri disum*, the part where the Naguri dialect is in use. There is a tract between the two where these dialects are more or less mixed. This tract is considered Naguri country by the Hasada people who put the line of demarcation along Ranchi-Chaibasa road, the Hasada country covering part of the Khunti police division, to the E. and S. E. of Khunti. The villages of Siankel and Gansara, though situated on the eastern side of the road, are however counted as speaking the Naguri dialect. This is the demarcation, we too have adopted in this book, when we distinguish between the Has. and Nag. dialects. The Naguri people on the other hand include the mixed tract in the Hasada country so that, according to them, even in the village of Latauli the dialect used is Hasada. The purest Hasada dialect is spoken in the Siripati (around Maranghada and Socko) and this is admitted by the other Hasada people, v. g., those around Sarwada, who when they speak of the *Hasada disum*, always mean the Siripati. The Siripati people call the less pure dialect *kenda jagar*. The people in the

mixed tract claim to speak the Has. dialect, which shows that they realize the deteriorated character of the Nag. dialect. (2) with *jagar*, the Hasada dialect. (3) with *horoko*, the people speaking the Has dialect. It is used also as adj. noun in all three meanings.

**hasad-hasad** var. of *haraḍharaḍ*.

**hasa-gara** I. sbst., (1) a grave : *hasagaratee* senakana, he has gone (i.e., he has been carried) to his grave. (2) a burial : *hasagarateṭṭ* senkena, I went to a burial. N. B. *Hasagaratee* senjana, may mean either : he was carried to his grave, or : he has gone to a burial.

II. trs., syn. of *topa*, to bury smb : *hasaṭṭarakṭa'e*.

III. intrs., to dig a grave : *setare cinape kamakena?*—*Hasaṭṭarakenale*. *hasagara-n* rfx. v., to use a spot as a burial ground : *ne baguicarele hasagarantana*, we have our burial ground in this mango grove.

*hasagara-q* p. v., (1) to be buried : holae *hasagarajana*. (2) imprsl., of a burial, to take place : *naḱke sānj hasagaraa*, a burial will take place this afternoon. (3) imprsl., of a grave, to be dug : *nimēnte netare hasagaragḱe*, let his grave be dug on this spot. N. B. See under *topa* how the Munda burials are performed.

**hasandaḍ, hasandeaḍ, hasandeq, hasandiad** vars. of *harsandaḍ*.

**hasanagar** Has. (II. *aṭṭar*, embers) syn. of *aṭṭor* Nag. Both words may also be used intrsly. : *senagel* (or *san*) *hasaṭṭarjana*, the fire (or

the firewood) becomes a heap of live coals. They may also be used as adv. (1) with the afxs. *ange, ge*, modifying *le'p*, to look like a fire of live coals : *sengel hasaŋgarge lelo-tana*. (2) with the afxs. *te, ge*, modifying *au, idi*, to bring or take away fire in the form of live coals : *sengel gucaŋgem idiia ci hasaŋgar-ge*?

**\*hasa-pucu** sbst, a kind of oath taken in the full and definitive sale of land. Buyer and seller with the panches first walk round the plot being sold (*tegaunuk*). Then the seller says : "Sirmare Siabonga leltani menaia oŋ otere poneoko, aia kâre aîŋa honko ne ote landpandele rŋruarere sajuî omaleka, I call Singbonga in heaven and the panches on earth to witness ; if I or my children ever fraudulently retake possession of this field, let Him punish us". Having said this, he picks up a clod from the field, and passes it between his legs into the hands of the buyer who stands behind him.

**Hasapurti** sbst., name of a sub-clan of the Purti clan of the Mundas. See *kuli*.

**hasar** (A. *faisa'*) I. sbst., an order, decision or decree issued in a law court or in a panchayat : *bieârdo b'earjana, hasar kâ hobaakana*, the case has been heard, but no sentence has been passed.

II. intrs., to issue a decree, an order, a decision, to give sentence : *tadarukcabakedae, nâdoe hasarea*.

*hasar-g* p. v., imprsl., of a decree or

sentence, to be passed : *holara panchaître cilka hasarjana*? What sentence has been passed in yesterday's panchayat?

**hasaraŋ** (II. *khasrahâ*, rough) syn. of *haradharad*, the highest degree of roughness to the touch or in the mouth. Constructed like *ha'am* : *kakasanâfira, rotoagatarura oŋ dedetasadra sakam hasaraŋgea*, the leaves of these three plants are scabrid.

**hasa-roârâ, roârâ-hasa** Has. sbst., wood quite decomposed and black, in contrd. to *ponola* Has. *butakud* Nag. partly decomposed wood mould which has still the colour of wood : *loŋoŋakanre hasar rîrâ ranu laga-tiaa*, in bruises black wood mould can be used as a remedy.

**hasa-sengel** sbst., syn. of *hasaŋgar*.

**hasar-saŋga** Has. **haser-saŋga** Nag. **haseraŋ** (the last occurring in some sacrificial formulas) sbst., *Dioscorea pentaphylla*, Linn. ; *Dioscoreaceae*,—a considerable, thorny climber with 3-5-7-foliolate leaves. The leaflets are pinnately nerved. The yam has the size of a sweet-potato and is eaten raw by children.

**hasi** Ho (II. *hasiŋâ*, reaping hook) syn. of *basila*.

**hasonŋad, hasonŋead, hasonŋed, hasonŋiad** vars. of *hasanŋad*.

**hasu** (P. *âzâr*, sickness) I. sbst., sickness, pain : *hasu ŋoakana*, he is attacked by a disease ; *hasu ranalada*, he suffers pain. It is affixed to words denoting parts of

## hasu

the body, with the meaning of ache: *bh̄hasu*, headache; in entrd. to *duku* affixed to the names of particular diseases: *ohaduku*, cholera; *miriduku*, small-pox.

II. adj., with *hoṛo*, a sick person, a patient.

III. trs. caus., of spirits, to cause a person's sickness: *ne hoṛo oko bonaga hasukia*?

IV. intrs., (1) prsl., in the df. prst. and the df. impf., to be unwell; to be sick: *hasutanae*, *hasutanin̄a* taikena. (2) imprsl., with inserted prsl. prn., (a) to feel pain: *hasudo q̄a hasujina*, indeed, I do not feel any pain; *bh̄hasujina*, I have a headache. (b) to feel pained: *miḍekoḡ kajirege hasumea*, thou feelest pained on the least occasion. N. B. The form *hasua* is used of pain, either imprsly. or prsly., when it takes as sbj. a part of the body: *hasua* it pains, it smarts, it hurts me; *bh̄ hasua*, my (thy, his) head aches. The form *hāsua*, indet. ts., is used only prsly. of sickness: *jomnū golmaljankore hāsua*, one gets sick when there is trouble with the digestion (or, when one does not keep to the accustomed time of meals).

*hasu-n* rflx. v., (1) syn. of *hasubain*, to feign sickness. (2) in jest, to be sick.

*hasu-q̄* p. v., to get sick: *moḡ candūi hasulena*, he was sick for a whole month; *hasutanae*, he is getting sick.

*ha-n-asu* vib. n., (1) the extent of sickness: *hanasui* *hasujana*, api

## hasur

candūre enaṇe bugilena. (2) the extent of pain: *hanasu hasukia*, *goṭa nidae rakeda*, he suffered so much that he cried the whole night. (3) the fact of being sick: *misa hanasudoe* *bugilena*, *eṭa somtee* *hasutana*, the first time he was sick he got cured, now he is sick again; *barsao hasulena*, *taēom hanasuree* *goḡjana*, he was sick twice, he died in the second sickness.

V. adv., with the affxs. *ange*, *ge*, modifying *lelḡ*, *atkarḡ*: *bugijanaeḡ* *menjada mendo hasugee* *lelḡtana*, they say that he is cured, but he still looks sick.

*hasuni*, *hasukia*, *hasuko*, noun of agency, a sick person, a patient.

*hasu-haroḡ* I. sbst., syn. of *bu-nugi*, cure from sickness.

II. adj., with *hoṛo*, a person cured from sickness.

*hasuha-n-aroḡ* vrb. n., time of convalescence or cure. Also used as adj.: convalescent.

**hasuli**, **hāsuli** Nag. (II. *hasli*, *hāsli*)

I. sbst., a metallie ornament forming a collar in one piece; worn by Hindu women and occasionally by Naguri women.

II. trs., (1) to make into such a collar: *rupa aḡ pitalko hasuliḡa*, (2) to put it around smb.'s neck: *hasulikḡako*.

*hasuli-n* rflx. v., to adorn oneself with such a collar.

*hasuli-q̄* p. v., to be so adorned.

**hasuli-jan**, **hāsuli-jan** sbst., the collar-bone.

**Hasur** Has. var. of **Asur** Nag.

## hasur

(1) legendary iron-workers. (2) a branch of the Munda race.

**hasur**, sometimes *asur*, I. trs., (1) to let the sun (the moon, or certain well known stars as the *ararāpilkō*) set over one's journey or work (i. e., to be still travelling or working when they set; to travel or work till they set): *siagi okotāree hasurkīa?* Where had you reached at sunset? *ne kamire ci siagi pe hasuria?* Will you work at this till sunset? In this and in the other constructions, when sun, moon or stars are not named in the sentence, there is question of the sun: *ne kamire cipe hasuria?* (2) of the setting sun (moon or stars), to overtake a person travelling or working: *okotāree hasurkedpea?* Where had you reached at sunset? *candū okotāree hasurkedpea?* Where were you when the moon disappeared below the horizon?

II. trs. caus., to belate smb. till sunset; to order smb. to work till sunset: *jagarjagartante siagiko hasurkīā*, they held me till sunset with their talk; *ne gomko kamiree hasurkīā*, this master made me work till sunset.

III. intrs., (1) in the df. prst., of the sun, moon or stars, to set: *hasurtanae*, the sun sets; *ararāko hasurtana*, Orion is on the western horizon. (2) with an ind. o., 2nd meaning of the trs.: *okotāree hasuraḍpea?* Where were you on your journey at sunset? *hasur-en* rflx. v., (1) of the sun, moon or stars, to set: *siagi hasur-*

## hasur

*entana*. (2) to do smth. till sunset: *jagarjagartante siagi ko hasuren-jana*, they continued talking till sunset; *ne landia hōro mīdekoḡ kamiree siagi hasurentana*, even when there is little work, this lazy fellow manages not to finish it before sunset, *janaḍ idanākorebu hokatana, tisiḍobu hasurena*, we always stop work early, let us work to-day till sunset. (3) to arrange a journey so as to reach or pass such or such a place when the sun, moon or a certain star sets: *Khuntire candū hasurentekabu uruḡao*, let us start so as to reach Khunti when the moon sets.

*hasur-ə* p. v., (1) of the sun, moon or stars, to set: *hasurḡtanae*; *siagi hasurḡtana*. (2) of people, to be overtaken by sunset on a journey or at their work: *kamire siagi le hasur-jana*; *Khuntire le hasurjana*; *Khuntire siagi hasurḡlekabu uruḡao*.

*ha-n-asur* vrb. n, the setting of the sun, moon or a certain star: *siagi hanasurip ne kami cabaoa*, this work will be finished at sunset.

*siagi hasur*, *siagi hasurre*, *siagi hasur dipti* adv., at sunset: *hasur-dipliko tebjana*.

*siagi hasurāte* adv., from the West: *ne ḍa siagi hasurātee hijutana*.

*siagi hasurte* adv., to the West: *siagi hasurteko senḡjana*.

*hasurḡge* adv., up to the setting of the sun, moon or a certain star: *siagi hasurḡgeko kamikena*, they worked till sunset; *candū hasurḡgeko susun-kena*, they danced until the moon went down.

IV. adverbial affix to prds., up to the setting of the sun, moon or a cert. in star : *siagile kamihasurkija* ; *siagile irhasurkija*, we worked, we reaped, till sunset, *canduko susunhasurkija*, they danced till the moon went down ; *siagiko jagarhasurkijina*, they talked to me till sunset : en *buria siagi erahasurkedkha*, that old woman abused them till sunset ; en *buria basandasiagiatee erahasurkedkha*.

**Hasur-kāni** Has. var. of *Asur-kāni* Nag. sbst., the Asur legend. It was not our intention to repeat in this work the text of this legend. We have already published it as an Appendix to our Mundari Grammar. Several of our readers, however, having expressed the wish to find it here, We satisfy them, hoping they will not deem it inconvenient to have the text under *Hasurkāni*, when its discussion must be looked for under the var. *Asurkāni*.

#### ASUR LEGEND.

Sirmare inigebu Siabongatana. Akiā kulburiakiā kapajitani. Sida biam, sida sangam. Sona sataranji Siabonga dubakana ; sona tāfi-danda.

That one who is in heaven we call Singbonga. Both husband and wife (Singbonga and his wife) are conversing with each other. Theirs was the first marriage, the first love. Singbonga is seated on a golden throne ; he holds a golden scepter.

Imtaakia kapajitana : " Pati petepetetekoa, mimiad miumiutekoa". Raaki gundi piuyi gaikina

arjitana Siabongata : " Upalbā-pukūri, taraēbābandēla dundātana. Cara kalinā namjada. Siāsandom, tasadrura soben roagotana. Cimpi-pipiri, ciraicunaguni da kako namjada, cara kako namjada".

At that time they were conversing with each other and saying : " The Asurs have little rice, and each but one bullock " (they do not cultivate). The heifer with long straight horns, the cow with turned down horns, both complain to Singbonga : " The lotus-covered tank, the bund full of marsh flowers, are drying up. We two find no food. Tree and shrub, grass and herb, all are withering. The creeping insects and the flying insects and birds do no longer find water ; they do not find food".

Sirmare Siabonga elatanae aīur-tana. Sona sataranjire dubakanatee aīuntana ; kisjanae. Kacakandanjanae, tuntapirinjanae : " Ha-urhokoia magirikoa". Ente kupi kajaitana : " Aloma, eskarge kam dariakoa, sangiako haga, sangiako boča. Inku nidaoko sipudtana, siagioko sipudtana. Amdom eskargea ; mapatupuiate kam dariakoa. Baro-biduterocaakom" e metāia. Hēmar-kedae.

In heaven Singbonga is reached and scorched by the heat (emanating from the Asurs' furnaces). Seated on the golden throne he hears (these complaints) ; he got angry. He took up his old sword and his worn shield, saying : " I am going to cut the Asurs to pieces." Then his wife said to him : " Don't ! Alone

thou wilt not overcome them. They are too numerous (Itly., they are many a relation, many a brother). They work their bellows by night and by day. Thou on the contrary art alone; in a fight with sword and bow thou canst not overcome them. Outwit them by wisdom and craft" she told him. To this he agreed (Itly., he said: yes, all right!).

Enate dīacua maru, ente kerketa jagui kuldutamkedkina Hasurhonkoti. Inkina kajijada: "Kaji cālin autada, bakārā cālin sefertada. Nidape sipudredo siagi alopea; siagidope sipudredo nila alopea. Upalbāpukūri, taraēbābandēla anjedtana, dundātana. Raaki gundi, piūrī gai dā kakina namjada, cara kakina namjada" mentekina kajitana. "Cimṭipipiri, caraēuaguni dā kako namjada, cara kako namjada. Otere tsaṇṇura siṇandom soben roṇgotana. Sirmare Siabonga elaratanā aurtana" mentekina kajitana.

Then he sent the fearless kingcrow and the watchful shrike as messengers to the Asurs. These two say: "Listen! We have brought you a message, we have come with a request. If you blow the bellows by night, then do not blow them by day: and if you blow them by day, do not blow them by night. The tank with its floating lotuses, the band with its marsh flowers, are drying up, are evaporating. The heifer with long, straight horns, the cow with crooked horns, do no more

find water, they do no longer find food" saying the two birds say. "The creeping insects and the flying insects and birds do no more find water and food. On earth the grasses and herbs, the trees and shrubs are withering. In heaven Singbonga feels the heat and gets scorched" saying they say.

En Hasurhonko kajikeda: "Alo Siabongatelea, ale mara deotelea, jetaē kajī kale manatina. Alege amaraakana, alege turamaraakana. Aleote jetae mara bangai. Nidaole sipuda, siagiote sipuda" menteko kajiruarakintana. "Kadalkandile kandiakana, jumbulijulile juliakana. Dunda palle kiduhtara, dunda palle aagaratana. Ale jetaē kajī kale manatina" menteko kajikeda.

Those Asurs said: "We ourselves are Singbonga, we ourselves are the great deity, (i.e., we are the masters). We obey no orders. We had our dawn and set before Singbonga, the Sun-God, had his, (i.e., we existed before him). Nobody is greater than we are. We will blow the bellows by night and will blow them by day" saying they replied. "We hold together like plantains in a bunch, like mangoes spitted on the petioles of a twig, (i.e., we are numerous and united). We secure our daily food and more by repairing broken ploughshares, (i.e., we are rich and depend on nobody). We obey no orders" saying they said.

Dīacua kuiladurateko herkia; kerketa bicadurateko herkia: "Ju, senqben! Okoetareben udubea? Inkina

senojana. Siabongatarekinā udub-jada : " Hela, gomke, aliādo jatiā-telinā bejaitijana. "—" Senoben abena jatitate ; sobenko midgepe leloa " kajiaḍkina. Entekinā senojana aḍkina lelledkoa, midgeako.

They strew charcoal dust on the king-crow and ore dust on the shrike : " Off ! Begone ! To whom will you complain ? " They both went away. They complain to Singbonga : " Alas, sir, he and I have become outcasts. "—" Go back each to your own caste ; you will all look alike, (i.e., all king-crows will henceforth be black, and all shrikes grey) ", he says to them. Then both went away and saw those of their own kind all alike (i.e., all of the same colour as their own).

Ente sonadidi, rupadidii kulkeḍkina. Inkinā Hasurhonkokina kajia-akotana : " Kaji cālinā autada, bakārā cālinā seṭertada, " etc.

Then he sent the golden vulture and the silvery vulture. These two tell the Asurs : " Listen ! We have brought you a message, we have come with a request, " etc., *ut supra*. (The reply of the Asurs too is the same as above).

Ente koṭasiteko marakeḍkina, ente sandasomteko marakeḍkina : " Ju, senoben ! Okoetareben udubea nādo ? " menteko kajiaḍkina.

Then they struck both of them with a hammer and with large piners : " Off ! Begone ! To whom will you complain now ? " saying they told them. (Their complaint to Singlonga and the latter's reply is

the same as above).

Ente lipi susari, kaṇa bandari, inkinā kulkeḍkina Hasurhonkotā. Ente inkinā hijūlena orokinā kajia-kotana : " Kaji cālinā autada, " etc.... Ente kaṇa kuiladurateko herkja, lipi biēdurateko herkja, etc.

Then he sent the worshipping lark and the observant crow to the Asurs. Then the two came and said to them, etc., *ut supra*. (The answer of the Asurs is also the same). Then they threw charcoal dust on the crow, and ore dust on the lark, etc., *ut supra*.

Ente laṇeḍḍe lakhan, bocoeḍḍe kajuro kuldutamkeḍkina, etc.... Bocoeḍḍe saraḍateko hireikja, laṇeḍḍe caḍlomko tiḍjiliṇakja, etc.

Then he sent as messengers the gentle paradise fly-catcher and the timid oriole, etc., *ut supra*. They sprinkled turmeric water on the oriole, and lengthened the tail of the paradise fly-catcher by pulling at it, etc., *ut supra*.

Ente Siabonga borobiduterocaēa-keḍkoa Ekasipiri Tirasibidi dasikora maṭan eḷutana. Ente enre Siabonga ka-rae herkeda inia hoṃmore. Ente nī gaḍjana. Gaḍ-janci sona ricii sōridikja inia. Entee metaitana : " Ci de ! inia calulea misa ". Ente en kasraakani kajiruaitana : " Aiādo kasra-gaḍe kuḍlam soben haraṇgiten topecaakada, amdo nelekan parci hoṃo kainā omamea " mentee kajia. Ente Siabonga cuṭaḍbreo saḥkja ado sokoḥkja. Hotorjanāe. En ūrte Siabonga sonojana.

## Hasur-kāni

Enatee senojana Hasurhonkotate. Hūripatrātee jirentana rokoko har-tantea. Pati rokoko harjāia, pati tijuko ufūiditana.

Then Singbonga outwitted them by wisdom and craft (i.e., by a trick; Itly., he twelve-knowledged and thirteen-appeared them). A servant is clearing and hoeing the eighty-one uplands, and the eighty-three rice fields. Then there Singbonga sowed itch on that one's body. Then that one got itch sores. When the sores had developed, Singbonga flew a golden hawk towards him, (i.e., went hunting with a golden hawk which he made fly towards the servant). Then he told him: "Come now! let me try once to hoe." Then that itch-covered youth replied: "Owing to my itch sores, I have covered the whole hoe with serous matter. I am not going to hand it to thee who art such a clean man" saying he told him. Then Singbonga took him by the topknot of his hair and shook him. He fell out of his skin. With this skin Singbonga clothed himself and then went towards the Asurs. He sways a leafed Vitex Negundo branch to drive away the flies. A great number (Itly., a grain-measureful) of flies pursue him; a great number of maggots fall from his body.

Ente Hasurhonkoa hatui teba-keda: "Cihale! dasipe dodōa ci? Simkoṇa harnaḷa". Ente Hasurko kajitana: "Juna! kuṛi-ko, lelīpe". Enteko lelāja. Enate

## Hasur-kāni

lelājico cicijadako durdurjadako bejāda: "Kalea, kale dodōa dasi. Honkotale calca, gārākotale caloa". Ente aār hatutee senojana: "Cihale! dasipe dodōa ci?" etc.... gārākotale caloa. Ju, senome! Hansa ṭolate senome, Mundakia menākiaa, Luṭūkum harām, Luṭūkum buria. Inkia asiḍ; honko barakoa, dindageakia. Aledo kalea". Ente inkiatae senojana.

Then he reached a village of the Asurs: "I say! Will any of you engage a servant? I shall earn my wage by driving off the fowl (from the grain). Then the Asurs said: "He! you women, have a look at him". Then these looked at him, and having done so they say: "Away", they say: "Begone!", they spit. "We won't, we don't engage such a servant. Our children would get infected; our offspring would get infected". Then he went to the next village: "I say! Will any of you," etc.... our offspring would get infected. Get away! Go to the hamlet yonder; there are two Mundas, an old man nicknamed Lut-kum (with high cheek bones), and an old woman also thus nicknamed. They perchance (may engage thee); there are no children, they are childless. As for us, we won't". Then he went to those two.

"Cihale! jianakia, tatanakia, mena-bena ci tabu?" Inkia dasikia dōkja. Ente simkoe harnalatana. Ente musinaḍine kajiakiatana: "Simjarom namatukairaben, gaōte



hañajaina". Ente inkina namatukaina. Ente Hasurhonkotae senqjana. Inkulq inuamagene senqtana. Ako mered guli, kasra koraa simjarom guli. Hasurhonko kapajitana : "Simjaromtaebu rapudeabuladea". "Mara, oraðeme" ko metaitana. Oraðkedae. Ente inia guli kako tokeda. Ente "Mar, ape oraðepe"e menjada. Ente inia gulikeda. Ente simjarom gulite mered gulikoe tokorapukeda. Ente inku rinaginijana : "Aurile udubmea Lutukum haramtakinatare. Babado patirekina tasitukaavimea ; simko jomeabikeda" ko menjada.

"I say ! My dear grandmother and grandfather are you at home ?" Those two engaged him as a servant. Then he earns his wage by driving of the fowl (from the grain spread out to dry). Then one day he tells them : "Do get some eggs for me. I crave for them, owing to my sores". Then they got them for him. Then he went to the Asurs. He goes to play with them. They had iron marbles ; the itch-covered boy had eggs for marbles. The Asurs said to each other : "Let us break his eggs and broil them". "Come on", they told him, "put down thy marbles". He put them down. Then they did not hit his marbles. Then he says : "Come, now you put down your marbles. Then he rolled his marbles. Then with his egg marbles he hit and broke the iron marbles. Then they were angry because they had lost the game : "Just wait a while ! We shall

denounce thee to old Lutkum and his wife. They had spread paddy on a mat for thee (to watch it), and the fowl have eaten it all up" they said.

Enata haramburikinatare onkatoko udubkeda. Buria kisiqtana : "Cenalan joma ? Sobena simko jomeabakeda. 'Ne kasra koraa kalaa dodōia' inia metaðmea. 'Dōige-alaa' em menkeda". Miad babajana en kasra koraa halaa ruarkeda. Patiree dokeda, pati perejana ; oraðee idikeda. Selree dokeda, sēl perejana. Tuakiree dokeda, tuakī perejana. Haðaree dokeda, haða perejana. Ente haramburikinalelkeda. "Okoəam kumburukeda ?" mentekina kajaitana.—"Jetaəa, jianakina tatanakina, kaina kumburutada. Abuage saratinatan baratinatana. Sinabonga omabutana".

Then they thus reported to the old couple. The woman gets angry : "What are we going to eat ? The fowl have eaten up everything. I told thee : 'Let us not engage this itch-covered boy as a servant'. Thou saidst : 'We shall certainly engage him'. The itch-covered boy found back and picked up one of the grains of paddy. He placed it on the mat ; the mat got filled. He took it (the grain) to the house. He put it into the husking hole ; the husking hole got filled. He put it into a basket ; the basket got filled. He put it on a winnowing shovel ; the shovel got filled. (There was so much on the mat that it sufficed to fill the husking

hole, a basket and a winnowing shovel). Then the old couple saw it. They asked him: "Whose paddy hast thou stolen?"—"I have stolen nobody's paddy, O grandmother and grandfather. It is ours that increases. Singbonga gives it to us".

Ente orq eṭa hulana din: "Aben-ehale, jiaakia tatarakia, lupulaḍ baiatukainben, gaḍte haḥajaiia" mentee kajiaiatana. Ente inku lupulaḍkia buiaia. Ente lupulaḍ sahkedtee senojana Hasurhonkota, inuate. Ente inku: "Mara, lupulaḍ katitam, oraḍeme" ko metaitana. Ente inku katikeda; kako tokeda. "Mar, nādo tape oraḍepe" e metaḍkoa. Entee katikeda. Katikotako rapudqtana, mered katiko lupulaḍ katite. Ente inku riaginijana, etc.

Then again on another day he asked them: "O my grandmother and grandfather, make me some husk cakes. I crave for them owing to my sores". Then they baked him some. Then taking these up he went to the Asurs to play. Then they tell him: "Come on! Play at half disks with thy husk cakes; put them down on end". Then they threw their half disks, but did not hit. "Come, now you put down your half disks" he told them. Then he threw his. Theirs break: iron half disks are broken by half disks made of husk cake. Then they got angry because they had lost the game, etc., *ut supra*.

Ente Hasurhonko merede gaṭaḍkedkoa. Ente: "Dea! caḷijana

lelalem" kasra korako metaitana. "Dubo kaina daria, gaḍ hasujaiia, cilkateṇ lelapea?" mentee kajiru-aṭaḍkoa. Ente inku senruaṭtanko taikena. "Daḥa! omaiṇape caḷijana gitilleleka" e metaḍkoa, "ente seta hijjpena udubapea". Ente inku setako senruarjana. "Cia? cilkatem namkeda?" ko kulijaiia.—"Sinabogare pundi sim bogaipe, imtaṇ tape meredea" Ente inku pundisimko bogakia; ente huria-leka tako meredjana. Enteko rasikajana.

Then he caused the Asurs to run short of their supply of iron. Then they said to the itch-covered youth: "Come now! Do, please, examine (in divination) the rice grains for us". He replied: "I cannot even sit down, my sores are paining me, how can I divine for you?" Then they were starting back. He told them: "Well, all right, give me the grains. I shall examine them lying down. Then you come back in the morning and I shall tell you the result". Then next morning they came back and asked: "Well, what hast thou found?"—"Sacrifice a white fowl in honour of Singbonga, then you will find iron (Itly., then your iron will become)". They sacrificed one, found a little iron, and rejoiced.

Ente orq eṭa hulana tako gaṭaḍjana. Ente orq caḷijanako idiruarjaia. "Daḥa, lelalem caḷijana, meredtale gaṭaḍjana".—"Hela! gaḍte kaina duḥdaria" e metakotana. Ente Hasurhonko hijruaṭtanko taikena. Ente: "Da! omaiṇape gitilleleka,

seta ruarepe'e kajiruaradkoā. Setā anjanci en Hasurhonko sennamkja. "Ciam leladlea?" menteko kulijaia. "Pundi bakra bonagaibe, hupialekitepe meredoa". Ente bakrako bonagakjate tako meredjana. Ente inku rasikajana. Ente orq etā hulana, etc... "Sinbonagare balē minḍi bonagaibe". Inku balē minḍi bonagakjite mered hupialeka tako meredjana. Ente inku: "Bēsudubadbuac" menteko rasikajana.

Then again another day their (iron) ran short. Then once more they brought him rice grains. "Come! Do, please, examine the rice grains for us; our iron has run short"—"Alas! I am unable to sit up owing to my sores" he told them. The Asurs were starting back when he added: "Well, give them to me. I shall try to examine them whilst lying down; come back in the morning". In the morning, as the day broke, the Asurs came to find him. "Well, hast thou examined them for us?" they ask him.—"Sacrifice a white he-goat, you will (then) find a little iron". Then having sacrificed a he-goat they found iron. And they rejoiced. Then again another day, etc., *ut supra*. "Sacrifice a lamb in honour of Singbonga". Having sacrificed it they found a little iron. Then they rejoiced saying: "He has indicated us the right sacrifice".

Ente etā hulana orq tako gaṭaḍjana, etc... "Ciam namaḍlea?" menteko kulijaia. "Hēaina namaḍpea" mentee kajiakotana. "Horodârê-

janatapea'e metaḍkoā. Enateko. haēkatjina. "Hela! kasra koṛa, okorele namia?" ko kajiruaraitana. —"Ju, senqpe Dōsa parganate, Kukara parganate; enre Mundako menḍkoā. Kulikope: 'Cipe akirinakoā?' mente kulikope".—"Hela! cekanateko omalea, cenṭele kiriaia?" ko metaitana. Ente: "Ne kakāra kia (Nag. ikin) samṛomia omapetana; ju, kiriate'e metaḍkoā. Ente inku Dōsa parganateko senqjana: "Cihale! horokope akirinakoā ci?" menteko kulijaḍkoā, "bonagaiale".—"Okon namtana? Engataṛa roga! Dalipa. Modbulṭebubasultaḍkoā. Bonaguinj okoe namtana? Dalipa". Ente inku nirjana.

Then again another day, etc., *ut supra*. "Well, hast thou found it out for us?" they ask him. "Yes", he said, "I have found it out for you. A human sacrifice has become (necessary) for you" he told them. Then they were dumbfounded. "Alas! O itch-covered boy, where shall we find one (a human victim)?" they reply.—"Go to the Doisa country, to the Kukra country; there are Mundas there. Ask them; ask them whether they will sell some".—"Alas! for what price will they give us one? With what shall we buy him?" they say. Then he said: "I give you this lump of gold as large as a pumpkin; go now and buy". Then they went to the Doisa country and asked the people: "I say! do you sell men? (If so) we shall sacrifice (the one you sell us)". (The people said to each

other :) "Who wants (to sacrifice our children) ? The ruffian ! Thrash him ! We have reared them from when they were little babies. What sacrificer wants (to sacrifice them) ? Thrash him !" Then they fled.

Enate kasra korako metaitana : "Hela ! kale namkia horo".— "Cikape kijiked ?"—"Cibo j honkope akirinako ci ? Bongainale " mentele kajiaḍkoa.—"Enaddo ?" e metakotana.—"Nirjanale " ko metaitana.—"Aingea tole ! bongainape" e metakotana. "Gaote eragea dukutana, nidasinagi haraagige linagitana " mentee kajiaḍkoa. Ente Lutukum haram Lutukum buria : "Kalina ommea " mentekina kajiruamitana. "Okoe ora horoalina ?" Inkina metakinatana : "Bongainakako, jinakina tatarakina".— "Ka, umo ! Alinado okoe asullina ?"— "Neaina kajiatukabentana : asulgeaben, aloben urua. Mundahonkotare ne kaji tainka : hatu talare parāhon sia subarena dubatukaia ; inige mainbena bare misa, bataulire misa mara misa". Inkina : "Hemartobe ! ne kaji kalina ripinaea " mentekina kajiruamitana.

And then they said to the itched-covered youth : "Alas ! We have not got any man".—"How did you ask ?"—"We said : I say ! Do you sell any child ? (If so) we shall sacrifice it".—"And then (what happened) ?"—"We fled".—"Here am I myself then, sacrifice me " he said. "I ail very much with these sores ; a serous liquid flows from

them day and night". Then the two old Lutkums said : "We will not give thee (up). Who will watch our house for us ?" To these two he says : "Let them sacrifice me, O grandmother and grandfather dear".—"No ! Thou too ! (i.e., What dost thou think of ?) Who then will support us ?"—"Before going away I tell you this : you will surely be supported, do not worry. Let what I now say remain (for ever unchanged) amongst the Mundas. Before going away I shall establish a public sacrificer under a tree in (each) village ; he will sacrifice to both of you once on the flower feast, once on the *batauli* feast and once on the *mage* feast". Then both replied : "All right then ! We shall not forget this promise".

Ente Hasurhonko idikia bongainagen. Ente inku anriko bongairee kajiaḍkoa : "Pundi bakra merom ur potaibe, naḍa gandikina baiibe, naḍa binagal baiibe ; babaholona ruruaepe, kodeholona ruruaḡundaepe ; dinda kurikina ruruaeka katabakanate " mentee kajiaḍkoa. "Mar, naḍo iladepe". Ente en kutite bolotan imtane kajiatukakotana : "Dinda kurikina sipudeka apima, katabakanate. Nidasinagikina sipudeka. Sutambinda, naḍa catute dākina auika, ulipataratekina hirci-erika. Mar, naḍoina bolojana, iladkesedinape".

Then the Asurs led him away in order to sacrifice him. Then before

they sacrificed him he said : "Flay a white he-goat (to make bellows with the skin); make new bellow sticks; make a new nozzle (to the bellows); pound rice to flour; pound Eleusine millet to powder; let two maidens do the pounding before breaking their fast. Come, now plaster up (the furnace)". Then just before entering that furnace he told them : "Let two maidens fast and work the bellows for three days. Let them work them by day and by night. Let them, on head cushions made of cotton thread, bring water in new earthen pitchers and let them extinguish the fire by sprinkling (water on) it with twigs of a mango tree. Come I am inside now, plaster me up".

Enatedokina sipudkeda nida-inagi. Enatedo api mā hobajanci sutam-binda naōa caṭute dākina aulā, ulipatāratekina hiseiēṛkeda. Enate kuṭikina ruṇaṇutūṛkeda. Enate aṇtanleka turtanlekae uruṇlena. Sona rupategee samporoakana; loṭatarigee sabina. "Kūhei mena?" ko kulijaia.—"Hē! hē! kuḥ mena" mentee kajia kotana. "Haga-pe saṛagia, apedo puape auṇa". Enate "Korā bāri kuṭiundute bolopeṣ" metaḍkoa. "Korahonko aucabakope, kāredo taōmtepe repṣa". Ente sirmare sonadidi rupadidikina jalatitana. "Ar, subaserom ilte lelnamkobon, cuṭikanaṣul ilte lelnamkobon, merako ukun" mentee kajia kotana. Hasurhoukodo : "Cabajanale" menteko kajia itana. "Korāhou bāri sobenkole aucabakeḍkoa".

Then the two (maidens) worked the bellows day and night. Then, when three days had passed, they brought water in new pitchers on head cushions made of cotton thread; they extinguished the fire by sprinkling (water on) it with twigs of the mango tree. Then they battered and broke open the furnace with husking poles. Then he came out like the dawn, like the rising sun. He is covered with gold and silver ornaments; he holds in his hands a bowl and a plate. "Is there much? (much more treasure?)" they ask him—"Yes! Yes! There is much" he says. "You are numerous, you will bring out a lot". And then : "You, men, all to the last, enter into the pit of the furnace" he says "and bring all the boys, otherwise later on you will rob from each other". Then in the sky a golden vulture and a silver vulture are soaring. He tells these birds : "Look at the feathers under your necks and at the main feathers of your wings so as to find out (by divination) where the Asurs and their sons are, lest they hide themselves". But the Asurs tell him : "We are all here and have brought all our sons".

Ente inku sobenko bolocabajanci : "Marna, kuṛiko, ilaḍkesedepe bicadurate, kuṇaḍurate". Ilaḍkesedkeda-ko. "Marna, kuṛiko saṇgel salgaō aḍsipudepe". Sipudjadako; enatedo kuṭi cetanre kuṇlako duljada aḍkūḥko sipudjada. Cācōcūṭanko rāgoṅtana. "Helaēam ledakeḍlea".

ko metaitana.—“Marna, kuṛiko, sipudepe. Repetanako, kako donagotana. Sekerage sipudepe”. Entedo ladaladatan maom uruagotana gerahorate, narihorate. “Helaam bedakeḍlea, naḍado maom” ko metaitana.—“Kāna, kuṛiko. Pān-kasailiko jomtana, enako beṛura-jada. Marna, kuṛiko, kūḥ sipuḍtabepe, sekerage”. Ente rongojan ṭōrkedkoci : “Ruruaṭutūṛūpe mentee kajiaḍkoa.

Then, when all of them had entered: “Fall to work, women, plaster up (the openings) with ore dust and charcoal dust”. They plastered them up. “Go on, women, light the fire and blow the bellows”. They blow the bellows, then pour charcoal on top of the furnace, and blow the bellows with energy. (Those inside) scream awfully. “Alas! Thou hast tricked us” (the women) say.—“Steady, women, blow the bellows. They are quarrelling over the loot; they do not all get enough. Blow the bellows fast and quick.” Then blood flows out abundantly through the slag passage and through the hole where the nozzle is inserted. “Alas! Thou hast tricked us, this is blood!” they tell him.—“No, women, (it is not). They are chewing betel leaf and betel nut, and spitting the (red) juice. Go to, women, blow the bellows fast and quick”. Then, when he judged that they were charred, he said : “(Batter and break down the furnace with your husking poles”.

Enteko ruruaṭutūṛūkeda. Jan eskargeko namkeda, ranakaroretanko namkeda. “Helaam bedakeḍlea. Nakamente kale ṭōrkedmea. Korakotalem sipuḍgoḍrikakeḍlea” menteko kajiatana.—“Helana! Kerkeṭa jagu, diṇeua maruṇa kuldutamkeḍliṇa. Inkiṇa kaji kape manatiṇa-jana” mentee kajiaḍkotana. Ente : “Nā aiṇa halhukumpe manatiṇa ei?” mentee kajiaḍkotana.—“Hēle manatiṇa” ko men. “Kale manatiṇakre eikatele asuloa oṛo?” ko metaitana.—“Hēmartobe! asuḷoteṭ horaiṇa udubapea” mentee kajiruṇaḍkotana. “Pātḡuru, ṭuracelakiṇa dōtukakātana. Hulābara caṇlijaṇ, seṭṭbara kudijaṇ, diasengel, poroseṇgeltekiṇa salanampitinampea. Pātḡuru ṭuracelakiṇaṭare alope ukuna mentea kajiaḍpetana. Hatu talare Mundalon pārāe taṇa; siṇa suba, daru subae manatiṇapea”e metaḍkoa.

Then they broke it with their husking poles. They found only bones, rattling dry bones. “Alas! Thou hast tricked us” they said. “We did not think that thou wouldst act in this manner. Thou hast made us burn our men to death”.—“What then?” he answers. “I sent you the watchful shrike and the energetic king-crow as messengers. You did not obey their orders”. And then he asks them : “Will you now obey my messages and commands?”—“Yes, we shall obey” they say. “Unless we obey, how can we possibly find our sustenance?”—“All right then!

I shall show you a way whereby you will be supported" he answers. "Before going away I establish a witch-finder with a disciple (itly., a school teacher and an orphan pupil). These two will endeavour to find you out in divination by means of broken rice, by means of the flame of a lamp or of a lighted flayed stem of the *Hibiscus cannabinus* or *Crotalaria juncea* plants. I tell you (order you) not to hide yourselves from the witch-finder and his aid. In the middle of each village there will be a Munda public sacrificer who will offer you sacrifices under a tree.

Eñate inī sirmatee rakabentana. Entedo en Hasukuriko inī liḡareko sabentana. Ente eṭṭaṭṭire saḡked-kocii huragaḡirikedkoa. Burure nūḡjani burubonagajana; iḡirre uḡjani iḡirbonagajana; piḡire oḡḡ lōṭṭundukore uḡjani nagebonagajana; ente maraḡ burure nūḡjani maraḡburubonagajana; desaṭṭilire uḡjani desaṭṭilibonagajana; oondor iḡirre uḡjani condorikirbonagajana; candire uḡjani candibonagajana.

After that he rises to heaven. And then those Asur women cling to his cloth. Then he, catching them by the topknots of their hair, throw them off. The one who fell on a hill became a burubonga (a hill spirit); the one who fell into deep water became an iḡirbonga (a spirit of the deep); the one who fell on high ground and near the head of a ravine became a nagebonga; then

the one who fell on a high hill became a marangburubonga; the one who fell on a wooded spot became a desaṭṭibonga; the one who fell on a wooded spot near a spring became a chondorikirbonga; the one who fell on a pebble or round stone became a chandibonga.

**hasu-rua** I. sbst., a sickness, the nature or gravity of which is unknown to the speaker.

II. adj., with *horo*, a person with such a sickness.

III. trs., of a spirit, to cause such a sickness; to cause different kinds of ailments.

IV. intrs., in the df. prst., (1) to have a sickness as described; *hasu-ruatanae*. (2) in the pl., to have different kinds of ailments; *tisinga-pako hasuruatana*.

*hasurua-g* p.v., to get a sickness as described: to get different kinds of sickness: māman purasae *hasu-rualena*, he has had various sicknesses the last years.

**hasur**, **hasuru** sometimes *asur*, *asuru*, intrs., to cease raining, in cntd. to *oṭṭaḡo*, of rainless clouds or mist, to be blown away, to clear up: *hasurujalae*, the rain is stopping: *hasurukedae*, the rain has ceased: aṭṭim senḡree *hasuruleka*, let the rain stop before thou goest.

*ha-n-asuru* vrb. n., occurs in the adverbial clause *ḡa hanasuru* or *ḡa hanasurure*, when the rain stopped (stops or will have stopped): *ḡa hanasurure loḡona leliḡa senkena*.

**hata** (A. *hātā*, premises, enclosure)

**hata**

I. sbst., a compound ; the enclosed grounds surrounding a European's or native gentleman's house : roman *hatarele* deraca, we shall stay for the night in the grounds of the Catholic Mission.

II. intrs., to establish such grounds : Raneire romanko cimintako *hataakadu* ? How many compounds has the Catholic Mission at Runchi ?

*hata-q* p.v., imprsl., of such grounds, to be established : cimintā *hataakana* ?

**hata**, **hata-urua** trs., (1) of cattle, to disgorge, to vomit : entolo uri uŋleŋ lijae *hataururakele*, then the bullock disgorged the cloth it had swallowed ; uri *hataleŋ* lijum gôŋare nambaŋoa, thick balls of hair vomited by the cattle are not seldom found in the cow-sheds. (2) of people, to spit out smth. else than spittle : kâ tagoŋ daritan honko misunisa jân ataakan cij tagoŋgundakeateko *hatriakon*, mothers who want to make their still to othless children eat puffed grains or pulses, first chew these in their own mouth.

*hata-q* p.v., corresponding meanings.

**hatala** sbst., the sides of the human chest : *hatalaree* gaŋakana ; *hatala* kae daritana, he has severe pain in the sides of the chest.

**hatalakore** Has. **moŋhatala** Nag. I. a.lv., so as to reach a man's armpit in height or depth : aiŋate *hatalakore* menŋi ; aiŋa *moŋhatala* menŋi, in size he reaches my armpits ; gŋado *hatalakore* dâ mna ; en gŋa *hatalakorele* paromŋ, we

**hataŋ-daru**

forded that river with water up to the armpits.

II. trs., (1) to raise smth. to this height or dig it to this depth : pŋeri cimintape salanŋiakada ? — *hatalakorekedale* ; kûâ holado maŋanakore urlena, tisiale, *hatalakoreea*. (2) of water in a river, to reach the armpits of people fording it : gŋararedo dâ *hatalakorekedale* ;

*hatalakore-q*, *moŋhatala-q* p.v., corresponding meaning : pŋeri oŋŋ bar dŋoa omlere *hatalakoreea* ; tisinaldo kûâ *hatalakoreŋki*, kûb urjŋreŋ ; en gŋa pŋromtaure salanŋi horoko *hatalakorelena*, aiŋadina hoŋŋkorelena.

**hatalaŋ** Nag. syn. of *suluri* Has.

**hatala-urua** Nag. syn. of *goregole*, the armpit.

**hatamba**, **hateba** Nag. (Sad. *hatamba*) syn. of the fig. meaning of *haŋa* Has. trs. caus., to prevent smb. from doing smth. by giving him much work or other work : baba irteko *hatambazŋi*, enamente pŋŋ kae senjana.

*hatamba-n* rflx. v., to let oneself be prevented from doing smth. ; to omit doing smth. on account of urgent work : baba irre alom *hatambana*, hijute hijume, do not let thyself be held up by the reaping of the paddy, be sure to come.

*hatamba-gŋ* p.v., to be prevented by urgent work from doing smth. : baba irtea *hatambalena*, enate hiju kaina darijana.

**hataŋ-daru** (II. *asan*) sbst., *Terminalia tomentosa*, Bedd. ;



## hataɾa

Combretaceae,—a tall and good timber tree of the local forests, with elliptic, opposite leaves, pubescent beneath, small flowers in panicles, and acutely five-winged fruit. In Sing'bum the silk-worms are reared mostly on this tree. People eat the gum exuding from it.

Note the following riddle, the answer to which is *hataɾa*: Raja-makoa piti, ka otaga, a small basket of kings and queens, it cannot be taken off, i.e., you cannot get at the seed without breaking it.

*hataɾa* sbst, the brain: meton. *hataɾa*, *hataɾe* tɪjuko menakoa cinaɪ, the great is mad, it must have worms in its brain. Note the saying: nia *hataɾa* e jetana banoa, he has no brains, he is stupid.

*hatar* Cfr. *hatala*, I. sbt., the condition of being carried as described below: ne hon *hataɾe* kae tɪntana, enamentenɪ duɪtɪa, this child does not want to remain tied with a cloth on my back, therefore I have put it down in a sitting position.

I. trs. (1) to carry smth., especially a body, on one's back or on the front or side of the chest, in a cloth tied crossways over the chest. Babies so carried sit astride and have the head and legs free: oko lijaɾe lonia *hataria*? With what cloth shall I tie the baby on my back? tarimara hoɾoko ja hupia esaki namjaurekɪ *hataɾea*. (2) with a dl. sbj. (the carrier and the

## hatar

baby), to use a cloth in this manner of carrying: ne lija *hataɾeben*, thou and the baby, use this cloth in carrying the baby. ( ) with a dl. d. o. (the carrier and the baby), to fit out a child and a baby, tying with a cloth on the child's back the baby to be carried: enagate *hataɾatɪkɪka*. *hatar-en* rlx. v, with a dl. sbj. (the carrier and the baby), to use a certain cloth for the carrying: ne lija-telia *hataɾena*, I and the baby, we use this cloth when I carry it.

*hatar-a* p. v., (1) to be thus carried: ne enɪlido *hataɾoka*; iminauago dubiɾe, ne hon *hataɾoka*. (2) of a cloth, to be used to carry a load as described: *hatarakan* lija ɾarɪtam (or, in case a baby is carried, ɾaɪataben), tikiɪka, take off the cloth in which thou art carrying, let it be boiled to clean it. (3) with a dl. sbj. of a child and a baby, to be so arranged that the child carries the baby tied in a cloth: maraa lijaɾe kae dapiɪ, hupia lijaɾekin *hataɾoka*, the little girl will not be able to walk if you tie the baby on her back with a large cloth, let them be fitted with a small cloth.

*hanatar* vrb. n., (1) the extent to which smth. (or a baby) is thus carried: *hanataɾe* hatarkja, goɾa sɛnjɾe misa ɾaɾi kae gitɪɪja. (2) the act of carrying: misa *hanataɾe* piɾe tebaɪterɪja, hon ɾaɾaɾigirijana, she carried the baby tied on her back, in one stretch up to the market; the poor baby was quite stiff and sore from being kept so long in the same position. (3) the

age at which babies are thus carried :  
iniā hon *hanatarre* menāia.

**hatar-lijā** sbst., the cloth used for tying the thing one carries slung on the back.

*hatarenlija* sbst., the cloth used in carrying a baby slung on one's back.

**hatar**, **hatarā** var. of *hantara*.

\***hata-tuka** sbst., (1) the after-birth or placenta. The afterbirth of goats, cows and buffaloes is buried in the dunghill; that of men is buried at the back of the house or in the enclosure, and a stone placed over it: *uri hata-tuka kae uigakada*; *uriā hata-tuka kē uigakana*, the afterbirth of this cow has not been expelled. (2) the core of a boil: *sondero uruacabaakanre guṛareā hata-tuka linupua lagatinaa*, *kāredo guṛa bambia*, when all the pus has come out of a boil, its core too must be pressed out, otherwise the boil will start afresh.

**hata-urua** syn. of *hata*, to disgorge.

**hāte** childish of *hante*.

**hateār** (II. *hātīār*) I. sbst., (1) weapon; iron, or partly iron, implement or instrument, especially those used by artisans: *hateāre cakāokeda*, he used his weapon; *baṛhikoā hateār haṭikuṭi menā*, carpenters have implements of various kinds; *hake, kuḍlam, gāṭi, sabōrokodo kiti-kamira hateārkoḡe*, axes for cutting wood, hoes, pickaxes, crowbars, are agricultural implements. (2) fig., a written document: *dikulḡole laṛaitana, aletare jetan hateār banoa*,

*ājāle darā*, we have a lawsuit with the landholder; we have no written document, maybe we shall lose our case.

II. trs., (1) syn. of *mā* or *lunā*, to hit with a weapon: *eperaapeperualā miad hoṛoko hateārkiā*, ornaments daroga hijuakana. (2) to use as a weapon: *gopoṛe kuḍlame hateār-keda*. (3) to make a weapon with: *ne soben mepedko hateāreme*, make weapons with all these pieces of iron.

*hateār-ḡ* p. v., corresponding meanings: *hūria kasurante en hoṛo hateārjana*, for a slight offence that man was hit with a weapon.

**hatebā** Nag. var. of *hatumbā*.

**hate-ganjaṛa**, **hate-ganjeṛa**, **hate-ganjeṛe** vars. of *hateganjaṛa*.

**hati** Nag. (Sad. *hatineḡ*) syn. of *calgora* Has.

**hati** (II. *hāthi*) sbst., an elephant. Note the saying: *hati landire seta biṛaḍleka*, he is like an elephant after which a dog barks, and which does not mind, i.e., he does not obey, he despises advice.

**hati-ganjaṛa**, **hati-ganjeṛa**, **hati-ganjeṛe** vars. of *hateganjaṛa*.

**hati-kaṭa-arū** sbst., *Dioscorea alata*, Linn.; var. *globosa*, Prain; *Dioscorea ac*,—a cultivated yam, an extensive climber with winged stem and having no aerial bulbils.

**hati-kaṭa-uḍ**, **hati-uḍ** sbst., *Boletus* sp., a thick, fleshy, pale-green mushroom with inflated stem, growing in the jungles. It is edible.

**hati-lār**, **hati-lār**, **hati-lutur** sbst.,

(1) *Leca macrophylla*, Horne m;

**hatir**

Ampelideae, —a herb, 1-3' high, with simple leaves, white beneath with mealy pubescence; and small white flowers. The lower leaf is often 2' across, the upper ones  $\frac{1}{2}$ -1'. (2) syn. of *koraga*, *Agave Cantala*, Roxb.; Amaryllidaceae.

\***hatir** (Sad. to vex) I. sbst., (1) the original sickness inflicted by a spirit on smb. in order to force him to offer a certain sacrifice, in entrd. to *jiruh* a complication caused by *Ikirbonga*, who joins in and adds his own affliction to that already produced by another spirit. (2) a complication (v.g., pneumonia) superadded to the childbirth diseases caused by *Garasibonga*. These complications are the work of *Barandabonga*, who does not fear to defile himself (*cutree duba*) by attacking a socially unclean woman. II. trs., of a spirit, to afflict smb. with some disease in order to force him to offer a certain sacrifice: *ikirbongare hatirjadmea*, hende merom dârêe namtana, it is the *Ikirbonga* who afflicts thee; he wants the sacrifice of a black goat.

III. intrs., same meaning: *eko boraga hatirtana?* —Caŭlijare aŭrii namao.

*hatir-q* p.v., to be afflicted with sickness by a spirit: *ne sirma ne hoŋo apisae hatirlena*.

*ho-n-atir* vrb. n., (1) the extent of the affliction: *ikirbongado hanatire hatirkeŋkoa*, goŋa oŋarenko mipisae puraŋkeŋkoa, the *Ikirbonga* has afflicted them to such an extent that all the inmates of the house got

**hatom**

sick, each once. (2) the act of thus afflicting: *misa hanatirte kao jomkia* (or *jī kao aulja*), taŋom *hanatirree* goŋlena, the spirit did not take his life by the first affliction, the man died during the second. (3) the sickness inflicted: *garasi bārigoe jiruhŋa ci hanatiro jamaakana?* Is it only a case of puerperal disease caused by *Garasibonga*, or is there a complication (another sickness at the same time) caused by *Barandabonga*? (4) the afflicting spirit: *hanatirre ara merom boragaŋe aŋ jirubakan ikirbongare miaŋ hende sim*, sacrifice a red goat to the spirit who causes the original sickness, and a black fowl to *Ikirbonga* who causes the complication.

**hati-sadom** collective noun for beasts of burden.

*hatisadoman* adj., possessing beasts of burden: *hatisadomanac*.

**hati-sonsored** syn. of *borgason-sored*.

**hati-tasaŋ** syn. of *naŋoŋani*.

**hati-teŋeŋa** Nag. (Sad., Or) syn. of *rakāŋakambaŋ* Has. the Chameleon.

**hati-uŋ** syn. of *hatikatauŋ*.

**hatkari** (II. *hathkari*) sbst., handcuffs: *jehelre tebajnei hathkariko rapakoa*.

**hatōal** var. of *atōal*.

**hatōal-tumbuli** sbst., a very slender, reddish-black wasp, about  $\frac{1}{2}$ " long: *hatōaltumbuliko kuŋkal-lekako nanagea*, *haŋoal* wasps are as slender as potter wasps.

**hatom** feminine of *mamu*, *kuma*, I. sbst., (1) senior or junior sister of

father. (2) wife of mother's junior or senior brother, in entrd. to *guṛṛṇu*, *kaki*. It is used in all cases, but in the vocative it is addressed also to the *hatomhanar*. It takes the prsl. prns. as poss. afxs.: *hatomṛṇṇa*, my aunt.

II trs, to get smb., by marriage, for *hatom*, i.e., for wife of one's mother's brother: *kalomkote nīle hatomia*, *nādo bala bāri balaakana*, next year she will marry a brother of our mother, now she is only his betrothed; *hatomtṛṇṇaiṇṇa* or *hatom-akṛṇṇaiṇṇa*, I have taken or received her as *hatom*, i.e., she is my *hatom*.

III. intrs, with inserted ind. o., to call smb. one's *hatom*, or *hatomhanar*: *hatomṛṇṇaiṇṇa*, I call her *hatom*, i.e., she is my *hatom*.

\***hatom-catu** sbst., the waterpot of one's father's sister. Occurs in the phrase: *hatomecaṭu ten*, to put a cover on the waterpot of one's father's sister, i.e., to marry the widower of one's father's sister. This is not prohibited by the customs of the Mundas, but it is a marriage without ceremonies, which shows that it is only tolerated, not approved of.

**hatom-hanar**, feminine of *kumahanjar*, sbst., (1) senior or junior sister of father-in-law. (2) wife of mother-in-law's junior or senior brother. The vocative of address is *hatom*. The prsl. prns. *iṇṇa me*, *te*, as poss. afxs., are always added at the end of the epd. *hatomhanariṇṇa*.

\***hatu** (Kh. *hati*) I. sbst., a village. This term may be prefixed to names

of animals in the meaning of tame, domesticated, in entrd. to *bir* or *tonaṇṇa*, similarly prefixed and meaning wild: *hatuṣim*, the barn door fowl, *birsim*, the red jungle fowl; *hatuṣukuri*, the domesticated pig, *birsukuri* the wild pig; *hatumindi*, the sheep, *birmindi*, the bear. In the same way it may be prefixed to the names of plants, to mean cultivated, in entrd. to *bir* or *tonaṇṇa*, meaning wild or not cultivated: *katuṇṇa*, a cultivated yam; *biraru*, a wild yam. It is however often prefixed to the names of plants to denote that they are mostly found growing on waste ground within the precincts of villages.

Hence this word and its syns. *dī*, *kel*, etc., stand for what we would call civilization, culture, although the range of what the Munda understands by civilization, in the material sense of the term, is a very small circle indeed as compared to the vastness and complexity of our modern material civilization. On the other hand, the Munda would, and very rightly so, repell with profound aversion the substitution of the moral, social and economic part of our modern, unchristian progress, for the moral assets, if I may so call them, which he himself possesses. These are so intimately interwoven with the organization of his family and village life that it is difficult, perhaps impossible, for the modern European town dweller, to realize

clearly all the associations the word *hutu* calls up in the mind of a Munda, and all the deep feelings it is apt to evoke in his heart. For, the intricate complexities and the brutalities of unrestrained commercialism have, in our cities and towns, weakened or snapped the ties of the family, the home, the locality, the clan and even, to a great extent, the fatherland.

How comparatively few of the towns' people in Europe ever owned a dwelling they could call their home! How few of those even, who live in decent rooms, are entirely free from anxiety lest some untoward event throw them helplessly on the street, momentary objects of pity for a few acquaintances and perchance, for a short time, recipients of a dole from some charitable association. They can then, it is true, shift to another place, but how many succeed in building up a new home?

Even to the modern European country folk the village is no longer what the *hutu* is to the Munda, because the feudal system which, a thousand years ago superseded the old Roman and Germanic organizations in Europe, left hardly anywhere traces of the original democratic system recognizing the cultivator as owner of the fields he tilled.

For the Munda the case is still different. The storm which swept away this democratic system from the greater part of their country,

is so recent as to be fresh in the memory of all, and, besides, a sufficient number of the typical original villages have come out of the storm safe enough to keep before the eyes of the less fortunate part of the race, the advantages and ideals such a village offers to its inhabitants.

As far as we can look back into the remotest past, we find the Mundas waging war against the wild beasts of the forests and daring their deadly fevers, to snatch, as they put it, field after field and village after village from the jaw of the tiger and the fang of the snake. And when they had thus got ready large tracts, hordes of invaders, one after the other, always came putting them in the alternative either to abandon their property, to serve on it as slaves, or to risk their lives for its defence. And they are despised as a weak and backward race, unfit to survive, because they generally preferred to abandon to their aggressors the fruits of their labours, and to go and snatch more new fields from more wild beasts in forests farther away from the civilization of the strong invading races, until at the beginning of this very century, the few remaining forests of inner India were closed against them. Nearly everywhere on the confines of their present cultivated area they still remain in contact and in struggle with their old enemies, the bear, the leopard and the tiger. More than once I was

hatu

kept awake in my tent by the tiger's roar and growls resounding and echoing through the valleys and on the mountain-sides of the hilly tracts of Tamar, and I wondered how the Mundas could remain so seemingly unconcerned in spite of the dread enemy's unmistakable proximity. But they know from long experience that, whatever his power and fierceness may be out in the open, he is kept at bay by the sole sight of the village. The awe inspired by its drums, its songs and its unceasing fires, does somehow outbalance the attractions exercised by the weak bodies of its men and cattle.

From this safe retreat of their village the Mundas, a hunting song on their lips, and their hearts buoyant with the healthy passion of the chase, sally forth to their obligatory hunts, once in March and once more in May, i.e., more or less about the time when, as the Scriptures say, the kings go out to wage war. Then in all villages of the country every boy from the age of twelve upward, every youth and every man still able to move, all rally to the cry: "Come on! He who does not join will not be recognized by Singbonga!" For, the Munda still remains a passionate hunter. At the age of six, when he begins to herd the goats, he starts practising archery with a bow adapted to his size. For such boys school is of course an almost unbearable torture, and the greatest relief and joy one

hatu

can offer to such as are condemned to it, is to take them out for an occasional hunt. One of my school-boys, a little brat of eleven years, killed a full-grown deer passing near him, with a single arrow shot through the neck, and many a harp succumbed to the well-aimed *dikhās* (thick, short sticks, pointed at both ends) of the youngsters out on such a holiday. From all this we may realize to some extent with what feelings the great hunts are looked forward to by the whole village, and how they live on in its talk for whole weeks and months. And yet they are not without their dangers in those parts where the bigger game is still to be found. Beside the risks of an unsought-for meeting with a leopard or tiger, there are always chances of getting a grapple from a wild bear or a thrust from a deer or stag, which are often to be attacked either from the onset or at least at the finish, with the storied handled hunting axe. The fatigues to be undergone and the hurt to be suffered, especially by the wounded, are a severe strain. But all this is amply compensated by the reception the village has in store for them. As soon as the songs of the returning huntsmen are heard at a distance all the women go to meet them with water, and any woman washes the feet of any boy, youth or man she happens to meet first, in token of respect for their courage and joy over their safe return. But if there be anybody among them

hatu

who is wounded, he becomes the object of special respect, sympathy and attention : every married woman must come to salute him and wash his feet.

Of course a refreshing brew of rice beer is ready in every house and mothers and wives have prepared the best meal they can afford. How sweet is the village after an exciting chase !

And if, on account of his work in marshes, jungles and steaming rice fields, the Munda falls a prey to the malignant fevers they breed, he knows that he will not have to pine away in dreary loneliness ; for that interest shown by others, which we never appreciate more than in the day of suffering, will hardly ever be wanting to him in his village. He knows that none of the religious rites, such as incantations, sacrifices, etc., which may be deemed useful, will be neglected by his brethren, and there can be no doubt that the strongly autosuggestive character of some of these, have a beneficent effect. Then again, it is one of the primary duties of Mundas to console their sick brethren by friendly visits.

And if a sickness take a dangerous turn, all the closer relatives, however far away they may live, are informed and, if at all possible, they will come to see and hear him once more and give him a last mark of sympathy. Anybody, who has himself gone through a painful sickness, will know how to appreciate this trait in the character

hatu

of the race. And before the sufferer's eye closes in death he need not feel as though he were now going to be torn away for ever from the house and the village where his childhood had been brightened and warmed by a mother's tenderest love and by that genuine good will and kindness every Mundari man and woman has for the children of the village ; where he passed his youth in a regular round of cattle tending, field work, hunting, feasts and almost daily song and dance : he knows that a few days after his death his brethren will come in solemn procession and invite his soul to reside permanently with the spirits of his ancestors in the very hut, where he enjoyed the blessings of a happy marriage, amply compensating him for the troubles, anxieties and hardships of a poor cultivator's life.

Then again, no family in the village is an altogether indifferent stranger to the Munda : the village community is but a larger family, since all its men are direct descendants of the original founder. And therefore, if some day disputes arise between him and some other member, it will not be a coldly uninterested outsider or a supercilious foreigner devoid of all sympathy with him and of understanding for his affairs, who shall have to examine and decide the case, the arbiters will be his own brethren and he will have the right to name at least one member of the panchayat. For

even as a high mountain protects a village against the baneful effects of the icy north-wind, so did the wisdom of his ancestors protect the village and its inhabitants from every tate of outside interference in their own private or strictly communal matters.

When I was opening out a cartroad in a roadless tract, a young village chief asked me somewhat reproachfully "Sir, why do you do that?" I tried to explain to him the advantages they themselves would derive from such roads. "Yes", he said, "that is true enough, but the road will bring foreigners into our villages." Foreigners! Outsiders! As far as the Mundas can think back, they do not remember having ever received anything but harm from such. They therefore fail to understand how the purely material advantages of roads, rails, mines and lawcourts and the like can offer a compensation for the incomparable advantages of which the original *khūtkati hatu* was the representative and the guarantee. All this we must keep in mind if we wish to understand the diffidence of the Mundas for the foreigners and if we want to realize the undying pain and hatred kept alive in the greater part of the race by the remembrance of all that their fathers have lost when their villages became the property of landlords, and the poignant regrets the sight of the few surviving *khuntkatti* villages constantly renew in their hearts. Then we can

gauge the feelings hidden to the or in every eye under the simple words of such songs as the following complaint of a young wife:

Hatuan bolegam, disuman bole!

Hatuhatugom ačarberaina!

Hatuan bolegam, disuman bole!

Disumdisumgom sutuberaina!

Hatuan bolegaina, disuman bole!

Pačileka eia kupacago?

Hatuan bolegaina, disuman bole!

Parākomleka eia katiago?

Pačilekagaina kuparedo,

Okokoregoia bileago?

Parākomlekagaina katiredo,

Okokoregoia ačedeago?

Menā menādogā Ranei piri,

Ranei piri bilemego!

Menā menādogā Durunda badi,

Durunda badirogo ačedeme!

Oh! that thou hadst at least a village, dear, or at least a country!

Thou art proceeding me from village to village, dear!

Oh! that thou hadst at least a village, dear, or at least a country, dear!

Thou art following me from country to country, dear,

Even if I had a village or a country, dear,

Could I roll it up like a mat, my dear?

Even if I had a village or a country, dear,

Could I put it right side up to carry it like a bed, my dear?

And even if I could roll it up like a mat, dear,

Where on earth could I spread it out, my dear?



hatu

And if I could put it right side up  
like a bed, my dear,  
Where on earth could I put it down,  
dear?

There are, there are the Ranchi  
high grounds,  
Spread it out on the Ranchi high  
grounds!  
There are, there are the Dorunda  
terraces,  
Place it on the Dorunda terraces,  
my dear!

*Explanation.*—Shortly after her marriage her husband's family is, by one of those court-decisions which were for long years of daily occurrence, deprived of its rights and its lands, and now she, who in her youth had enjoyed the pleasant and unbroken security of her father's home, must follow her husband from place to place in search of a precarious sustenance. When travelling together husband and wife never go side by side but one precedes and the other follows closely. The wife of a Munda always precedes the wife of a Hindu generally follows her husband. The Munda beds (*parkom*) are short and very light so that they are easily carried from place to place as they serve generally as seats. To carry them, they are put one side up: this they call, *kati*. Ranchi, being a Government station with a population of about 30,000 Hindus and Mahomedans now, whereas some 50 years ago it was but a group of mixed villages of Mundas and Oraons, has, for decades past, offered

hatu

facilities of day-labour for landless coolies. But the number of those who can find day-labour there is small in comparison to those who are forced to live by it, so that the greater number of these unfortunates are obliged to leave their country in search of work. Not to be forced to this extreme step, the wife asks to try and stay in Ranchi or its suburb Dorunda.

So long as there were forests into which the Mundas could retreat, ideally peaceful communal organization was safe enough. The end of the forest came too soon for them. The destruction of the original *khūtkaṭi hatu* spells the extinction of the Mundas as a separate race. In the last decades of the 19th century one heard occasionally in India that the world had no longer any use for those aboriginal races, because their mission as forest clearers had come to an end. If this be true, then the greater is the pity for such a world. One should have liked to see the Mundas getting a really fair chance to show whether in different circumstances they would have been able to save their monogamy with the wise rules protecting the health and morality of the family, their thorough and uncompromising democracy, their economy with its perfect balance between the proprietary rights of the individual and those of the community, their healthy sense of justice and kindness to their servants and the appreciation of the ideal and spirit-

ual values of life, which they show in their religious beliefs, their poetry, their love of music and in so many of their customs. It would have been very interesting to see what new kind of prophylactic measures they would have invented and developed against the dangers arising from the altered circumstances and threatening their millennial organizations. The present landlord system forced on them so suddenly and so cruelly gave them no chance at all. For, no family can survive for two or three generations under its grinding hardships. One by one they are doomed to go and share the dismal fate depicted in the above song. Away from their villages, out in wider India, the Mundas are mere outcasts with no hope of admission into any of those castes which may have a future to look to. Besides, modern India stands before economic and social changes which will prove a severe strain on classes better circumstanced than the poor Mundas scattered and isolated all over the country. At any rate the name of the Munda race has little chance of surviving long in that new India. The kind of colony the Munda coolies form in the Assam tea plantations is not likely to save it from extinction.

II. intrs, to make a village : bir bitarre purageko *hatuakada*, people have settled in the forest forming many villages ; many villages have sprung up in the forest.

*hatu-y* p. v., imprsl., of villages, to

be made, to spring up : birre purage *hatuakana*, there are many villages in the forest.

*hatuan* adj., (1) having (belonging to) a village in which one has ancestral (buihari or khuntkatti) lands : ape raŋtiko ci *hatuan* hoŋoko ? (2) having a fixed residence with landed property.

*hatu-agiajarum* sbst., *Leonotis nepetifolia*, R. Br. ; Labiatae. See *agiajarum*.

*hatu-aru* syn. of *qiharu*. *qiharu qāŋsaŋga*, sbst., any cultivated yam, in contrd. to *birsanga*, *tonaŋaru*, any wild yam. The following species are cultivated by the Mundas. (1) *koŋokiaru*, *soŋaaru*, *Dioscorea alata*, var. *rubella*, Prain ; *Dioscoreaceae*. (2) *uŋkaru*, *Dioscorea fasciculata*, Roxb. (3) *hatikafaru*, *Dioscorea alata*, var. *globosa*, Prain. (4) *dudhiaru*, *Dioscorea alata*, Linn. (5) *joaru*, *joasaŋga*, *Dioscorea bulbifera*, var. *crispata*, Prain. (6) *raŋaŋ-daru*, not identified.

*hatu-bunŋasasaŋ* sb t., the cultivated form of *Curcuma aromatica*. Salisb. ; Scitamineae. See *birsasaŋ*.

*hatu-disum* sbst., (1) a village in which one possesses buihari or khuntkatti lands : nado aleŋ *hatu-disum*, this is our village, it belongs to us, we have no landlord. (2) a fixed residence with landed property. (3) one's village and country ; the part of the country where one resides : aŋa *hatudisum* okorea ?—Ainādo Khunŋi thanarenŋ, from what side art thou ?—From the Khunŋi police division.

**hatu-ḍimbu**

*hatu-lisuman* adj., syn. of *hatuan*.

**hatu-ḍimbu** syn. of *ḍiḍimbu*.

**hatu-hagako** collective noun for the members of the village family.

**hatu-honko** sbst., syn. of *hatu-hagako*. It may moreover be used as intrs prd. in the df. prst.: *hatu-honkotande*, we are members of the same village family.

**hatu-jajalaḍtasad** sbst., *Setaria intermedia*, R. and S.; Gramineae,—an annual erect grass with a ridge of hairs at the ligules of the leaves, and an inflorescence in a bristly panicle with elongate branches.

**hatu-kadal** Has. sbst., *Musa sapientum*, Linn., var. *paradisica*; Scitamineae,—the Plantain, a large tree-like herb with thick stems, 15-16' high, composed of convolute leaf-sheaths; and oblong leaves over 6' long. The fruit has a firm pulp only edible when cooked. The Mundas, however, eat it raw when it has become quite soft by overripeness, in fact, when it is already half rotten. This is why native doctors never permit convalescents to eat plantains, though they permit them to eat bananas, *amritkera*, *saṣḍḍkadal*. The Mundas cultivate two varieties of plantain: a smaller variety called *mindulirin*, and a very large variety called *bonḍeakera*.

**hatu-kera** Nag. syn. of *hatukadal*.

**hatu-kesari** sbst., one of the numerous local names of *Spilanthes Aemella*, Linn.; Compositae. See *barandu*.

**hatu-kisan** adj., with *hoṛo*, used by women for *kūḥkaḍidār* and *buiṇār*,

**hatu-maḍ**

which foreign terms they do not know. Also used as adj. noun.

**hatu-kīṛica** syn. of *hurin kīṛica* (Sad. *baitura*) sbst., *Zingiber* sp., Scitamineae.

**hatu-kundūri** Nag. **hatukundūru** Has. or simply *kundūri*, *kundūru*, sbst., *Cephalandra indica*, Naud; Cucurbitaceae,—a rather extensive herbaceous climber with simple tendrils; palmately lobed, toothed leaves; white flowers; and an oblong berry 2-3" long, which is eaten as a vegetable. In one variety the berry is uniformly whitish, in another it is clouded. The sap of this plant, mixed with mustard oil and water, is used as a remedy for ear-ache, a few drops being poured into the ear which is then plugged with cotton. The cooked leaves are considered very useful in diabetes.

**hatu-laritaṛa** sbst., *Corchorus capsularis*, Linn.; Tiliaceae,—the Jute plant, not cultivated by the Mundas, but common in waste places of villages. It is an annual herb, 2-3' high, with globose seed capsules, and leaves of which the two teeth near the base are prolonged like a narrow, pointed lobe. It is rarely used as a potherb.

**hatu-maḍ** sbst., *Bambusa vulgaris* Schrad.; Gramineae,—a large tree-like grass with woody, hollow, jointed, somewhat remote stems, 20-50' high. This is the bamboo commonly cultivated in the villages. Its shoots, called *hetta*, are eaten as a vegetable. The stem is put to innumerable uses.

## hatu-minḍi

**hatu-minḍi** or simply *minḍi*, sbst., a sheep, in entrd. to *birminḍi*, *ṭonaṭminḍi*, a Lear.

\***hatu-munḍa** or simply *munḍa*, I. sbst., the headman of a village, hereditary successor of the founder, whether he be a Munda in a Mundari village, or belong to some other tribe which has founded the village in question, or has even become an outcast, as the *munḍa* of Birdih who from a Munda has become a Barac. His office is to collect the rent in his village and hand it over to the manki, in the Mankipati country, or to the landholder elsewhere. There are however villages where the landholder collects the rent himself. It is also the headman's office to convoke the village panchayat as occasion arises. He sends the village watchman or, when there is no village watchman residing in the village, some one else to warn the panches. When a villager has a complaint for criminal offense, he first consults the headman, who convokes the panchayat or, when he sees that the latter cannot arrange things amicably, advises recourse to the police. In this case he accompanies him to the nearest watchman who generally leads himself the complainant to the sub-inspector. When once a matter has been submitted to the panchayat, but cannot be settled there, it is no more the headman, but the panches, who advise to carry the case further : *apeṛ hatumunḍa tisira meugira ei* ? Is your headman at home to-day ?

## hatu-tukā

II. trs., to install or accept smb. as headman : *okoepe hatumunḍatgia* ? ne hature okoepe *munḍatgia* ?

*hatumunḍa-n* rflx. v., to undertake this office : *apu goḡjanoi hontekora munḍanjana*.

*hatumunḍa-g* p. v., to be charged with this office : *korahon baṅkoa, am goḡjanre okoe munḍon* ? Birdihro *baṅko hatumunḍakana*, in Birdih the office of headman is in the hands of a family of Mundas degraded into blacksmiths.

**hatu-sasara** (II. *haldi*) sbst., *Curcuma longa*, Linn.; Scitamineae, —cultivated Turmeric, a stemless herb with leaves 2-3' long and a flowering spike rising during the late rains in the middle of a previously formed tuft of leaves. The tubers are a deep orange yellow within. They are used all over India as an ingredient of curries. Turmeric water, i.e., water in which some ground turmeric has been mixed, is used in ceremonies of religious purification and in marriage ceremonies.

**hatu-seagelsui** syn. of *hatuagia-janum*.

**hatu-sim** or simply *sim*, sbst., the barn door fowl, in entrd. to *birsim*, *ṭonaṭsim*, the red jungle fowl.

**hatu-tuka** I. sbst., (1) the village of one's ancestors : *hatulukale bagokeda, nerele raṭtiakana*, we have left the village of our own ancestors, we are but ryots here. (2) a long and settled residence : *hatutuka mena ei banoa* ?

II. intrs., to fix one's residence

## hāt

somewhere : okorepe *katutukaakāda*?  
Where do you reside?

**hāt**, **hāte** Śrīpati (Sk. *hāt*) syn. of *pāl*, in the meaning of market, not in that of week.

\***hātā** (II. *hātā*, a large wooden shovel used in irrigation) I. sbst., the winnowing shovel or basket. Pl. X V, 8, shows the shape of this van which is worked with both hands. Its average measures are: 18" long, 17" broad and 4" deep at the back. It is plaited of thin bamboo lamellae. It is kept in shape by a very strong rim on the sides and at the back. This consists of two slices of bamboo 1" broad, with, between them, a third one shaped like an isosceles triangle, each side of which measures  $\frac{1}{3}$ ". These pieces are tied together with 8 rings of bamboo ribbon. Mundari women are very adroit in separating by a series of little jerks of this basket, any foreign substances mixed with the grains or pulses. The jerks vary according to the nature of the matter to be expelled.

II. trs., to plait into a winnowing shovel: eikan maḍpe *hātjadu*?

*hātā-gg* p. v., of sliced bamboo, to be plaited into a winnowing shovel: ne maḍk) apiado *hātāgoa*, these bamboo slices can be plaited into three winnowing shovels.

\***hātā-cunur** I. sbst., of cattle, a radiation of the hair on both sides of the back, instead of the single one generally in the middle.

II. adj., with *urī*, a bullock or cow with a double radiation of the hair:

## hātā-kulī

*miad hātācunur urīle kirināakāia, kūh baba hobagāle asraētana*. Also used as adj. noun. Note the superstitious belief that, to possess such a bullock or cow, is a pledge of plentiful crops. *hātācunur-g* p. v., of cattle, to get a double radiation of the hair: ne *urī hātācunurakana*.

**hātā-deōrā** sbst., a witch-finder of lower grade, who consults rice grains in divination, by means of a winnowing shovel, as described under *dōenam*.

**hātā-dumbur** sbst., a kind of social bees larger, some say, than the ordinary *dumbur*, and making flat honey-combs up to more than 1' long, 5-6" broad and  $1\frac{1}{2}$ " thick, tapering at the end. One kind of *dumbur* bees makes a thick, oval comb, about the size of the hand, and another makes a cylindrical comb 2" in diameter and up to a cubit long: *hātādumburko etā dumburkoiteko maparāia, inkī cakir-geko dāca*.

**hātākar**, **hoḥōkar** with or without the aff. *te*, adv., not easily, not without a grave reason or a serious effort, not in a hurry: *nekanādo hātākar kaiā rikaca*, I am not likely to do such a thing without grave reasons; *cirgalne, en hoḥo hātākarte kam dāriaia*, take care, thou wilt not easily get over that man; *en banda hātākarte kā hagglekue baitada*, he made that dam so strong that it will not burst in a hurry.

**hātā-kartal** sbst., the Grey-headed Fly-catcher, *Culicicapa ceylonensis*.

**hātā-kulī** I. adj., with *purā*, a leaf

**haʃālaṛ-baʃālaṛ**

folded and pinned, with two corners near the base, in the shape of a winnowing shovel. It is used in sacrifices by the with-hinders. Also used as adj. noun.

II. trs., to arrange a leaf into this shape: deôpâ sakame *haʃakuliia*.

*haʃakuli-g* p. v., of a leaf, to be arranged into this shape.

**haʃālaṛ-baʃālaṛ**, **haʃlaṛ-baʃlaṛ** also without aspirate, Cfr. *aiabaja*, *agrambagram*, I. adj., (1) of thread, twine, etc., ravelled: ne *haʃālaṛ-baʃālaṛ* sutam salaemo, unravel this thread. (2) of things, put in disorder: ne *haʃālaṛbaʃālaṛ* cijko sotqam, put all these things in order. (3) of things said, confused, senseless, random, contradictory, without proof: baʃtanko kaji *haʃālaṛbaʃālaṛgea*. Also used as adj. noun in these three meanings.

(1) of writing, entangled, mixed up *haʃālaṛbaʃālaṛ* onol cilekaiṛ paraôea?

II. trs., (1) to ravel thread, twine, etc. (2) to put things in disorder: cinamente neakom *haʃālaṛbaʃālaṛkeda*? (3) to say various things confusedly, senselessly, at random or without proof: kajii *haʃālaṛ-baʃālaṛkeda* (or *haʃālaṛbaʃālaṛked-lea*). (4) to write things with words or lines running over each other, or otherwise mixed up: ciṭim *haʃālaṛbaʃālaṛkeda*, kâ paraôituu. *haʃālaṛbaʃālaṛ-g* p.v., corresponding meanings.

III. adv., with or without the afxs. *ange*, *ge*, *tan*, *tange*, in an entangled, confused, disordered, way:

**haʃālaṛ-baʃālaṛ**

sutam *haʃālaṛbaʃālaṛpe rikakeda*; soben kitah nere *haʃālaṛbaʃālaṛ* dōakana; *haʃālaṛbaʃālaṛge* goā-keda, enate iniṛ kaji kâ samaŋtjaua; neado kâ paraôleka *haʃālaṛbaʃālaṛtan* olakana.

**haʃa-maṇḍi** sbst., cooked rice distributed to the guests from a winnowing shovel on which it is carried round, as is always done when a meal has to be distributed to a great number of guests.

**haʃaô** (II. *haʃāni*) trs., to defeat, to drive to flight: hanku, Seldako abua loôṇako irretana, dolabu *hataôkoa*.

*hataô-g* p. v., corresponding meaning: murlako *hataôjuna*, sinān-ŋteko harparomṭuna, the enemies have been defeated, they are being driven across the frontier.

**haʃa-turaki** I. collective noun for all kinds of baskets: oreako, turiko *haʃatutaki* buibaiteko asulentanu.

II. trs., to plait into all kinds of baskets: nimir eatom bailol: hokaakana, ne soben maḍle *haʃatutakina*.

III. intrs., (1) to make all kinds of baskets as professional work: ne horoṛ otesān banoa oreakolekac *haʃatutakituna*. (2) to buy all kinds of baskets: apedo kūḥpo *haʃatutakiakada*.

*haʃatutaki-g* p. v., to be plaited into all kinds of baskets: ne maḍ soben *haʃatutakioa*.

**hāṭḥa** Nag. sbst., beef as sold by Mahomedans in the markets.

**hāṭe** var. of *hāṭ*.

**hated-pated** var. of *haredpated*.

**haʃālaṛ-baʃālaṛ** var. of *haʃālaṛ*

## haṭi

## haṭia-kāram

*baṭālaṇa*.

**haṭi** (Sk. *haṭh*, obstinacy) I sbst., the act of trying and forcing others, by insistence, moping or pceevishness, to grant a request: *liṣam namkena, liṣale kirinaḍmea, catarēn namkena, catarle kirinaḍmea, nādo manduli aḍ beram namtanā, enkan haṭulo aloka hobaoa*.

**II** trs. and intrs., (1) to try and harass people into granting a request: *ne hon naḍa liṣe haṭitana* (or *haṭijaḍlea*); *aṇandira jomnū eṭegolō bōr hanarhonjarkoe haṭikoa*, at the beginning of the marriage banquet the bridegroom mopes and refuses to touch the food until the family of his bride has granted his request to restore part of the marriage price. (2) to try and obtain, or to obtain actually, smth. by harassing people into granting it: *purṣa bōr miḍ urī haṭia*; *ne urī hanarhonjarkoāteṇa haṭija*, by moping at the marriage banquet I obtained back this bullock (which was part of the marriage price). (3) to ask insistently or earnestly: *niminuṇa aṇṇa kami kā hobaoa, gonke, orḍ miḍ ṭakaina haṭijaḍmea*, with this much I have not enough, sir, for my business; I beg of you earnestly to give me one rupee more. (3) in witch-finders' adjurations, of spirits, to harass people with sickness in order to force them to offer a certain sacrifice: *alope haṭia, alope balia*.

*haṭi-n* rflx. v., to try by insistence, moping or pceevishness, and force people to grant a request.

*haṭi-g* p.v., (1) of people, to be subjected to this way of acting: *hanarhonjarko miḍ urīmenteko haṭijana*; (2) thus to be obtained: *hanarhonjarkoāte miḍ urī haṭilena*. *ha-n-aṭi* vib. n., (1) the extent to which one tries to obtain things in this manner: *hanaṭi haṭijaḍlea okōṭa okōḷe kirina, kale omdaṣiaia*, he mopes to get so many things, that it is impossible for us to buy so much, we cannot give him all he wants. (2) the act of thus trying to obtain smth.: *nekan hanaṭi ciulaḍ kaina aṇmakida*, I never heard of anybody moping to get a thing so unreasonable. (3) the thing obtained in this manner: *neado kumaiṇaṭeṭe hanaṭige*, this is a thing I obtained by sulking from my mother's brother.

**haṭia** sbst., the main road of a village.

*haṭia-g* p.v., of a village, to have its main road in such or such a place, or with such or such a feature: *ne hatu atomrag haṭiaakana*; *ne hatu jiliage haṭiaakana*.

**\*haṭia-kāram** I. sbst., (1) a karam feast held on some spot of the main road of the village. It has this unexplained peculiarity that the *karamdaru* (tree branches) planted there for the occasion, are not thrown in a stream after the feast, but on a white-ants' hill. (2) also *haṭia-karamdaru*, the branches of *karamdaru*, *kurumbadaru*, *Adina cordifolia*, or *ṭepelhesa*, *Ficus religiosa*, planted on the main road of a village for a karam feast: *haṭiakaram setaro*

## hañi-badi

bunumreko atuia. Note here the analogical use of *atu*, which properly applies only to the branches of the karam tree when they are thrown in a stream.

II. trs., to plant a tree or branch for a karam feast held on the main road of the village: *tepelhesaꝛ kotoko hañiakaramukada* (or *hañia-karamtana*).

*hañiakaram-2 p v.*, (1) of branches, to be planted as described: *tepelhesa opaꝛ hañiakaramlena*. (2) imprsl. of a *hañiakaram* feast, to be held: *hola Hesadire hañiakaramlena*.

**hañi-badi** syn. of *hañi*.

**hañi-basaꝛ** (II. *hañi bāsan*, fair of all wares) syn. of *hañikuñi*.

**hañi-kuñi** (II. *hañi* and Or. *kuñi*, fair of all bits) syn. of *hañibasaꝛ*, *jējeman*, *nanaboron*, I. adj., of various kinds, classes, castes, species, varieties: *gomkeꝛ oraꝛ hañikuñi eijko menꝛ*, in the (European) gentleman's house there are objects of various kinds; *aleꝛ iskuloꝛaꝛ hañikuñi cêꝛêkole asulleꝛkoa*, we used to keep various species of birds in our school; *kacaĩre hañikuñi hoꝛoko hundina*, in a law-court one meets men of all castes; *baba hañi-kuñigea*, there are many varieties of paddy; *disumre hoꝛoko hañikuñigea*, there are many castes in the country; *nĩdo hañikuñi hoꝛoge*, he is of a wavering disposition, he has an unsteady character. Also used as adj. noun. (1) of inan. os., things of various kinds: *cikanam namakada?* —*Hañikuñige*. (2) of liv. bgs., birds,

## hañi-kuñi

fishes, animals, of various kinds: *cêꝛê ataia senkena, hañikuñikoia goꝛleꝛkoa*. (3) of men, (a) people of various professions, castes, etc.: *no kami mente baꝛhiko, mistriko, kuliko, hañikuñiia aeuakaꝛkoa*. (b) a changeling, a waverer: *nekan hañikuñi hukum cilka manatia-darioa?*

II. trs., (1) to cause to do various kinds of things: *huãaldar dinaki misa inuapĩre sipũko hañikuñikoa*, the havildar drills his men daily on the parade ground. (2) to treat smb. in various bad ways: *daroga hijulencia hañikuñikeleu*. (3) to give various or contradictory orders: *hañikuñikeleu, enamento hukum kule manatiajana*. (4) to say various things that do not agree: *kajiko hañikuñikeleu, inkuꝛ matilab taũkage kã mundijana*, the one said this, the other said that, we could not make out exactly what they intended. (5) to give various kinds of punishment: scoldings, beatings, fines, etc.: *miade gunala enaꝛ hola-ko hañikuñikĩn* (or *hola sajuiko hañikuñikeda*). (6) to spend money in various ways: *taꝛapaẽsae hañikuñikeda*.

III. intrs., (1) prsl. in the df. prst., (a) to be of various kinds: *baba hañikuñitana*, there are different varieties of paddy; *inĩa jati hañikuñitana*, enalo doglaren doglage, he is of several times mixed blood; *birre cêꝛêko hañikuñitana*; *disumre hoꝛoko hañikuñitana*, in our country there are people of various castes (or of various characters and habits).



## haŋiŋ

(2) of a single person, to be a changeling, a waverer: ne hōredoe *haŋikuŋitana*. (2) imprsl., (a) to feel pain or ailment in various parts of the body: *haŋikuŋijina*; jī (or hōmo) *haŋikuŋijina*. (4) to doubt, to hesitate: *haŋikuŋijina*; jī *haŋikuŋijina*. (c) to feel various ailments successively in the same part of the body: *tisagapa lā haŋikuŋijina*: okodoia duloa, okodoia paŋioi, okodo hasuina.

*haŋik-ŋi* rfx. v., (1) to drill: *ŋipaiko haŋipiriko haŋikuŋina*. (2) to do various things to oneself: *caŋnabaŋnako piŋipiriko haŋikuŋina*. (3) to change several times one's mind: *alem haŋikuŋina*, okoam moneakada, enge hukumaine, do not change thy mind continually, give me a definitive order.

*haŋikuŋi-ŋ* p. v., (1) meanings corresponding to the trs. (2) to become or be of various kinds, classes, castes, species, varieties: *ale Mundakoŋ jagar haŋikuŋijana*, our Mundari language has several dialects.

IV. adv., with or without the afxs. *ange, ge, te, tange*, variously: *haŋikuŋi enaŋedko*, he heaped on them all manner of abuse, or he scolded them on various topics; *pancaŋtre haŋikuŋiko rojōtoberakada*, *kā mundigleka*, in the panchayat they made such a confused heap of proposals that it was impossible to understand.

**haŋiŋ** I. sbst., a part; a share; a chapter of a book: *ama haŋiŋ bāri bandaroka aŋaŋado taŋka*, let thy share of the inheritance be mortga-

## haŋiŋ

ged, not mine, i.e., if thou wantest to mortgage any land, we must break up the joint property, then thou canst do with thy own as thou likest: I do not want any field of mine to be mortgaged; *kitaŋre cimin haŋiŋ mena*?

II. adj., which has been divided: *haŋiŋ ote soben haŋiŋruaroka*, *aŋado kama taikena*, let us remake the division of the inheritance, I was out of the country (when you made a division to which I do not agree); *holaŋa haŋiŋ paŋeam namkodu ei*? Didst thou get thy part of the money divided yesterday?

III. trs., (1) to divide, to deal out the shares: *miŋ sae nōŋetam haŋiŋlere mimiŋ hiŋi hobaŋa*, if you divide a hundred by five it will make twenty; *ote haŋiŋakom*, give them their shares of the property (keeping thy own); *ote haŋiŋakom*, divide amongst them the whole property (acting as umpire). (2) in Nag. used as syn. of *in*, to ladle out cooked food: *mandi haŋiŋaŋame*, lade me a part of the cooked rice. In Has. this sentence means: divide thy cooked rice with me. (3) of an elder brother, to have his brothers and sisters as sharers of his blood (ltly., to distribute his blood to them): *maŋomdom haŋiŋgāŋa*, *ote cikati kam haŋiŋaŋiŋa*? I share thy blood, why shouldst thou not give me a share of the inheritance? (4) to become old in bringing up one's children (ltly., to distribute one's strength amongst one's children): *perŋdoia*

*haŋiŋcabaadpea.*

IV. intrs., (1) of roads and waterways, to branch off: *hora ulidaru-tare haŋiŋtana*, jomsanne; *ale hatutare gara haŋiŋtana*, talare tapuleka mena. (2) of water, to flow off by two ways: *baria paŋŋire da haŋiŋtana*. (3) of people, to find occupation in various places: *tisiŋgapa nalakamito hoŋ-ko haŋiŋtana*, hature barakoa.

*haŋiŋ-en* rflx. v., to divide into parties or groups: *ne mukadinare haturen bagako barabariko haŋiŋ-enjana*, in this lawsuit half the villagers took one side, and half the other; *nimin horodo miŋ orare alope kupulena*, *haŋiŋenpe*.

*ha-p-aŋiŋ* (1) repr. v., to divide amongst themselves: *ote aŋrile haŋaŋiŋa*. (2) sbst, the act of several people dividing smth. amongst themselves: *alea otera haŋaŋiŋ aŋri hobaoa*. (3) adj., received as share: *neado haŋaŋiŋ ote ei taŋomtem la la?* (4) to be in the habit of sharing one's own with others: *ne hon jange kae haŋaŋiŋa*. (5) adj., who has this habit: *nido kŋb haŋaŋiŋ hon*. (6) of a road, a stream, the boundaries between villages, to branch off: *alea hatutare garaŋa da haŋaŋiŋtana*; *bir bonolore ne hora haŋaŋiŋtana*. This gives the epd. sbsts *daŋhaŋiŋ* or *daŋhanaŋiŋ*, *horahaŋaŋiŋ* or *horahanaŋiŋ*, *simānhaŋaŋiŋ* or *simānhananaŋiŋ*. (7) trs., of a road, where it branches off, to cause people to separate, taking different branches in order to fol-

low each their own way: *ne hora moŋ gaŋdi ŋundureo haŋaŋiŋpea*, after walking for one league along this road you will have to separate and take different branches. (8) to separate and take different ways at a certain point of a journey: *am Khunŋitemtana aia Karŋatiŋtana*, *ŋurundaparomre horalaŋ haŋaŋiŋa*, thou goest to Khunti and I to Karra, after passing Dorunda we will have to separate. (9) with *peŋ* as d. o. (a) to help each other in case of heavy work: *peŋ kŋ haŋaŋiŋredo oraŋaŋeman hambal kamiko eŋekate calaŋoa*. (b) to be in the habit of helping others in heavy work: *nido peŋ kae haŋaŋiŋa*. (c) adj., always ready to help others in their work: *nido peŋ haŋaŋiŋa horoge*.

*haŋiŋ-en* rflx. v., same as the 8th meaning above: *en horoŋ okotare horaben haŋaŋiŋenjana?*

*haŋiŋ-g* p. v., (1) of roads, to branch off, to divide: *ne hora bir-bonolore apita haŋaŋiŋakana*, talataŋ otomne (or *sabaŋ*), on entering the forest the road divides into three branches, take the middle one. (2) of people, to be caused by a bifurcation to separate and follow each his own way: *okotaŋ horarebu haŋaŋiŋoa?* How far do we go the same way? (3) of strength, to be put at each other's service: *peŋ kŋ haŋaŋiŋore hambal kami cilka calaŋoa?* (4) of blood (relationship), to be shared by uterine brothers and sisters: *nilo maŋomlia haŋaŋiŋakana*, I am his

brother.

*hañiq-q* p. v., (1) to be divided into shares: *kantara hañiqakana*, añigo hoporoa (2) to be distributed as shares: *jilu tilikana auri hañiqoa*. (3) to cleave, to split: *selaitii uñleda, hañiqjana*, he let fall his slate, it broke in two pieces. (4) of the mind, to be divided between two cares, to hesitate between two alternatives: *tisingapa aña ji bartā hñiqakana*, pĩpire kami bĩriakana ad oraro miad hon hasujorakana, these days my mind is torn between two cares; when at home, I think of the urgent work in the fields, and when in the fields, I think of my child which lies at home dangerously ill. (5) of knowledge, to be imparted to several: *iskulre s̄rā hañiqotana*, telajompe, in the school knowledge is imparted, avail yourselves of it.

*ha-n-añiq* vrb. n., (1) the extent or rapidity of a division or distribution: *hanañiqe hañiqakada* midgarikadre sobenkoe purakedkoa, he made and distributed the shares so quickly that in a short while all had received their own. (2) the act: the division or distribution: *hanañiq kã* taũkajana, taramara huñngeko namakada; *hanañiq kũ* taũkajana, mid hopo kae donajana. (3) a share: *añ hanañiqe* bandarkeda, he mortgaged his share of the inheritance. (4) the sharers of the blood of an elder brother: *niku soben aña* (or aña) maçom *hanañiqko*, all these are my younger brothers and sisters. (5) the branching off of a road, of a

stream, of the boundaries between villages: *dghanañiq, korahanañiq simānhananñiq*.

*hañiq-bar, hañiq-bor* I. trs., to say only half of what one ought to say; to conceal half the truth: *kajim hañiqbarkeda*. (2) to do only half of a task or work: *kamile hañiqbar-keda*. (3) to mix in equal proportions: *ne cañlire babape hañiqbarakada*; *bilaitihasa ad gitil hañiqbar-epe*. (4) of sickness or death, to reduce by half the population or the cattle: *rög haturen urĩkoe hañiqbar-kedkoa*.

II. intrs., (1) to say only half: *kajitanrem hañiqbarkeda*. (2) to do only half: *setq enado ruñuntanre hañiqbar*. (3) of seedlings, to have come out only half of the n: *baba auri omonecaba, tisingapa hañiqbartana*. (4) of paddy, to have half of its ears formed: *baba auri gele-caba, tisingapa hañiqbartana*. (5) to get reduced by half through sickness or death: *rögte urĩko hañiqbartana*; *gošte* (or *jomte*) *simko hañiqbartana*.

*hañiqbar-en* rflx. v., of half the people only, to do smth.: *hañiqbar-enpe*, sobenko alope sena, go only half of your number.

*hañiqbar-q* p. v., meanings corresponding to the trs.

III. adv., with or without the afxs. *ange, ge, te, tan, tange*, only half smth.; by half; in equal proportion: *ne cañli hañiqbarte babagea*, this rice is paddy by half; only half of this rice is husked.

*hañiq-ji* I. trs., to cause to hesi-

tate : en kajitepe *haŋiŋjika*.

II. intrs., (1) prsl., to hesitate: *haŋiŋitanaiŋ*. (2) imprsl., with inserted prsl. prn., same meaning: *haŋiŋiŋjina*.

*haŋiŋji-n* rflx. v., to harbour hesitation, to let oneself be caused to hesitate: enkan kajikote alom *haŋiŋjina*.

*haŋiŋji-ŋ* p. v., to hesitate, to be caused to hesitate: tisingapain *haŋiŋiakana*.

III. adv., with or without the afxs. *ange, ge, ŋge, tan, tange*, modifying *aŋkar, aŋkarŋ, rika, rikan, rikaŋ*.

haŋkar var. of *haŋkar*.

haŋuŋ-ŋaŋuŋ var. of *haredpatcŋ*.

\*haū sbst., the common large red ant, *Oecophylla smaragdina*. These ants nest on trees. They are very aggressive, using their mandibles and ejecting an acid which smarts very much. Their eggs and grubs either stewed or gathered and tied up in green leaves and then roasted in a potsherd or over live coals, are eaten by the Mundas. These eggs and grubs, called *haūdā* are distinguished as follows: (1) *caūlidā* or *hoŋodā*, grubs which become *haū*, ordinary red ants, when full-grown. (2) *raūmdā*, grubs which become *raūm*, larger winged red ants which do not fly. (3) *kudidā*, grubs which become *sarasonokoŋ*, flying red ants. All these are found together in the same nest. The larger winged red ants which do not fly are also stewed and eaten. The acid ejected by a larger variety of red ants, called *soso-haū*, is vesicant, at least in winter;

that ejected by the ordinary variety only corrodes the epiderm, which peels off the next day. To dream of red ants portends that one will have a quarrel, or assist at a quarrel, on the following day. Note the idiom: *kūh eiko erakēdma*?—Hē, *haūkoŋe ŋorme*, did they scold thee very much? They turned against me like a swarm of red ants, (litly., remember the red ant-).

Haū syn. of *Topuo*, name of a el ua f the Mundas. See *kili*.

\*hāūa ! I. interjection, a shout uttered in chorus by young people going to a fair, or making the tour of the village boundaries on the three nights before the *Mage* feast. It is shouted whenever the singer puts the least stop in his sentences: *Terca merca, hāūa ! mērōmkō, hāūa ! rāriako jōmtana, hāūa !* Come look there! *hāūa !* the goats, *hāūa !* are browsing the pigeon-peas, *hāūa !*

II. intrs., (1) to utter this shout on the occasions described: *hāūa-jadako*. (2) to make the tour of the village boundaries on the three nights before the *Mage* feast: *buruto sentanre oŋ hāūa-tanre dumaŋ dāūdāēoa*.

*hāūa-n* rflx. v., same meanings: *magetanre apimāko hāūana*.

haū-haū, jaū-jaū I. sbst., shouting, hubbub, the confused noise made by a crowd of people: *kaklaemo pīŋŋa haūhaūte amaŋ kaji kainā aūm-bēsjava*.

II. adj., with *kakla, saŋi*, same meaning. (2) with *hoŋo*, people shouting, brawling or making an

## hāñ landiteka

uproar. Also used as adj. noun: en *hāñtūktū* hapekiana.

III. intrs., (1) to set up a shouting, to brawl, to make an uproar: eny-menekia *hāñhāñjāda*? Why are those two bawling? (2) of a multitude, to raise a confused noise: pītre horoko *hāñtāda*.

*hāñtāda* rfx. v., same meanings: alope *hāñhāñ*, paripari kajiŋpe, do not shout all together, speak each in turn.

*hāñhāñ* p. v., of a shouting, a brawl, an uproar, the confused noise of a crowd, to be raised: pīpīpire *hāñhāñ*.

IV. adv., with or without the afxs. *aage, ge, tan, tange, te*, clamorously, uproariously, with the confusion of sounds proper to a crowd: entedo *hāñhāñteka* eperanjana, then they started a brawl; enamente *hāñhāñtāpe* kaklajada? sugamsugam jūgere kaci baiŋa? What reason is there to shout so much? Can you not hold a quiet conversation?

*hāñ-lai dleka* syn. of *tāken-tāken*, adv., modifying *jojo*, as acid as the bottom of a red ant, i.e., so acid as to be uncatable.

*hāñleka* I. trs., of numerous people, to turn in anger against smb., to scold or attack him like a swarm of red ants: miadiŋ kaji-tadi, enlogeko *hāñlekiŋiŋa*.

II. intrs., to behave like a red ant, i.e., to be fearless, brave, courageous: Turūkuko gopoŋreko *hāñleka*, when it comes to a fight Mahomedans are fearless.

*hāñleka* rfx. v., (1) same meaning

## hāñt-hapū

as the trs.; ne kaji aŋumkedteko *hāñlekanjana*. (2) same meaning as the intrs.: Turūkuko gopoŋreko *hāñlekan*.

III. adv., with or without the enclitic *ge*, modifying *rika, rikan*, in the meaning of both the trs. and intrs.; and *rikap*, in the meaning of to get scolded by a crowd of people.

*hāñ'ekan* adj., with *horo*, a very brave man who will fight unto death.

*hāñt-hapū* syn. of *kāñhāñ*, *kāñt-kāñt*, I. abs. n., (1) ravenous hunger: setare j m k d e i bire senkena, tarasinagiŋlodo *hāñt-hapū* namkia, having eaten in the morning he went to the forest, when it was nearly 3 o'clock in the afternoon, ravenous hunger got hold of him. (2) the condition of being ravenously hungry: *hāñt-hapūre* ka sibillēseŋo lāñbiŋge jomoa.

II. adj., (1) with *horo*, ravenously hungry: *hāñt-hapū* horoko jarom loako namakada, huarak kako rikan-tana, ravenously hungry people have found ripe figs, they gobble like green pigeons. (2) with *reŋge*, ravenous hunger: *hāñt-hapū* reŋge namkia.

III. trs. caus., to cause smb. to get ravenously hungry: ne hon ciŋpe *hāñt-hapukia*?

IV. intrs., (1) imprsl., in the df. prst., to cause ravenous hunger: apiupunmā reŋge okoe sātinadaria? moŋsānje kā jomlereŋo *hāñt-haputana*, to go without food even for half a day only, causes ravenous hunger;

**hāūṛleka**

how can one bear hunger for 3 or 4 days? (2) imprsl., with inserted prsl. prn., to feel ravenously hungry: *hāūṛhapujjāna*.

*hāūṛhapu-g* rflx. v., to cause oneself to become ravenously hungry: ama kasurtem *hāūṛhapujjana*, it is thy fault that thou hast become ravenously hungry.

*hāūṛhapu-gg* p. v., to become ravenously hungry: setare joankeate tarasinagiloḍom *hāūṛhapugga*.

IV. adv., with or without the affxs. *ange*, *ge*, *goge*, *taṇ*, *taṇge*, also *hāūṛleka*, modifying *reṇge*, *aṭker*, *rika*, *riken*, *rikag*: *hāūṛhapuṭan* *reṇgekja* (or *aṭkarkja*); *hāūṛhapu-tane* *reṇgeṇen* (or *aṭkarkedā*), he felt ravenously hungry; ne hon cja *hāūṛhapuggepe rikakja*?

**hāūṛleka** adv., syn. of *hāūṛhapu*.

**hāū-poṭom** I. sbst., (1) the nest of the red ants, which is made with a cover of leaves, like a small bale. (2) a very small bale of grain or pulses, containing one maund or less: *hāūpoṭome* oḍakada, ena cabajantedo roka namjomra asāṅge, we have started eating a very small bale, when it is finished we shall have to live from hand to mouth.

II. trs., with a nl. prn. as d. o., to make this or that number of very small bales of grain or pulses: apiale *hāūpoṭomakala*.

*hāūpoṭom-g* p. v., corresponding meaning: rambrā miad *hāūpoṭom-akuna* ad hoṛe miad, a very small bale of Phaseolus pulse and one of Glycine pulse have been made.

*hāūpoṭomleka* adv., modifying *cipuḍ*,

**hāūru-jaūru**

*poṭom*: *hāūpoṭomleka* baria apiale cipulakada, we have made two or three very small bales, i.e., our whole store amounts to two or three very small bales.

**haur** Has. var. of *haur* Nag.

*haur-en* rflx. v., occurs in a song:

Busu cim kotakenem silantan pītintan?

Haūko cim kotakenem *haurentan* godarentan?

Hast thou been shaking out straw, that thou pickest out bits from thy hair? Hast thou been shaking out a nest of red ants, that thou so quickly movest thy hands all over thy body as if to throw them off?

**haur-giri** Has. syn. of *haurendḍ* Nag.

**haur-hambud** Has. var. of *haur-hambud* Nag.

**haur-handi** Has. var. of *haur-handi* Nag.

**hāūru-jaūru** I. adj., (1) with *jagar*, *kajje*, desultory talk or conversation, passing from one subject to another without order or natural connexion. Also used as adj. noun: *hāūrujaūru* miḍ ganṭa samajana. (2) with *hoṛo*, people talking desultorily. Also used as adj. noun: *hāūrujaūruko* hapekom, gomkeṛ kajibu aūmlea, silence those people who are talking desultorily, let us first listen to what the gentleman has to say.

II. trs., to speak desultorily to smb.: alope *hāūrujaūruina*, mimiḍ hoṛote kajianape; alom *hāūrujaūruina*, miadmiadte kajianame, do not jump from one subject to ano-

ther, tell me each thing in its turn and with order.

II. intrs., to hold a desultory conversation: midgantalekako *hařru-jařrukeda*.

*hařrujařru-n* rflx. v., same meaning: alom *hařrujařruna*.

*hařrujařru-ŋ* p. v., (1) of talk or conversation, to be desultory: inia kaji *hařrujařrutana*, matalahra tikan tae kã mundiqana. (2) to be talked to desultorily, or on various subjects by various persons and without order: mimid hořote kajipe, gomke *hařrujařrutana*.

IV. adv., with or without the afxs. *ange*, *ge*, *uge*, *tan*, *lange*, modifying *kaji*, *jagar*, *kuli*, *uduh* etc.: enetęre oko kaji taikena? *ãõge hařru-jařrutana* jagutana, what was the question at first? Now you are talking at random and confusedly.

**há** with a vocal check (II. *há*) I. interjection, yes, i.e., affirmatively: iskulentanaŋ ei?—*Há*.

II. sbst., the word 'yes', an affirmation: inia *háin* aũmla.

III. trs., to affirm smth. saying 'yes': ne kaji *ãõgem hájada*, thou affirmest this without proof.

IV. intrs., to say 'yes', i.e., to affirm (not used in the meaning of to consent): ituanātem *hájada* ei *ãõge*? samagem *háinřtana*, thou sayest 'yes' to me without proof.

*há-n* rflx. v., same meaning: *ãõgejām hāntana*, ituan eim kã! Maybe thou affirmest inconsiderately, maybe thou dost not know.

*há-ge* p. v., to be affirmed with the word 'yes': ne kaji samage

*hájana*.

**há ? hē ?** (II. *hai*) I. interrogative exclamation: what did you say? I have not understood properly, repeat what you just said.

II. sbst., the exclamation *há*: am kulijai dipli inia *há* bāriia aũmleda ořo eřa kajikodo kã.

III. trs., to say *há* to smb.: kane-kanem *hájadlea*, bahiraakanam ei?

IV. intrs., to use this exclamation: ne hořo bahiraakana ei? kajini partede *hájada*, is he deaf? He makes people repeat whatever is said to him.

*ha-p-ã* repr. v., to answer to each other by this exclamation: baria babirakiã *hapātankiã* taikena, aũmtanko landakeda.

*há-g* p. v., imprsl., of the exclamation *há*, to be used: neka *hágre* bahira menteko atkaroa, when the exclamation *há* is repeated like this people think: "The man is deaf".

**háẽdãđ** syn. of *háẽdãđiri* in the fig. meanings of this word.

**há-hẽ, á-ẽ** (all vowels checked) frequentative of *há*.

**hák-kaji** var. of *hák-kaji*.

**hák-maraõ** var. of *hák-maraõ*.

**hářsa, hářsa** syn. of *pařřaõđ*, *pařřsaõđ*, I. sbst., (1) the act of striking with a switch, rope or whip: cimin *hářsae* namakada? How many strokes did he get? (2) a scourging: *hářsam sātina* ei ne kamirem sadaõna? Dost thou want a scourging or wilt thou obey and do this difficult work?

II. trs., (1) to sway a switch or rope; to crack a whip: *keđrae*

## hārāsa

## hārā

*hārśalā*. (2) to strike or scourge with a switch, rope, or whip : koḍra-tee *hārśalīa*, he struck him with a whip ; kumbūru api bētko *hārśalīa*, deae poṭagiriḡjana, they gave the thief three strokes with a rattan, his back was torn and bleeding. (3) of the rat-snake, to strike with its tail : jambūrubīa *hārśakīṇa*. (4) syn. of *dalūiṇ*, to beat down fruit with a stick or perch : koronjoko *hārśajada* tisingapa. (5) to thresh paddy by scourging the floor with the sheaves : Baṅgalidisumre babako *hārśuea*, kako enea. (6) to beat with a cloth in the *gamecamontor*, the most powerful incantation against snake bite : *gamecamontorre* *gamecateko* *hārśakoa*. *hārāsa-n* rflx. v., to strike or scourge oneself with a switch or rope : rumtanko paṛāḡsalekako *hārśuntana*, those who are in a trance scourge themselves with a sound like *paṛāḡsa*. *ha-p-ārāsa* repr. v., to strike each other with switches, ropes or whips : en honkīa *hapārāḡsalana*. *hārāsa-ḡ* p. v., meanings corresponding to the trs. *ha-n-ārāsa* vrb. n., the violence or or extent of striking or scourging : *handrāśae* *hārāsalīa* misareḡe ean-gae menkeda, he struck him with such force that after the first stroke he said : "mother" (asking for a drink of water, which shows that he was near losing consciousness). (2) the act : misa *hanārśate* kae sōjen-jana, barsako *hārśakīa*, he did not correct himself afreḡ a first scourg-

ing : they had to scourge him twice.

*hārāsa-poṭā*, *hārśa-poṭā* trs., to tear smb.'s flesh by scourging : kumbūru deako *hārśapoṭākīa*.

*hārāsapoṭa-ḡḡ* p. v., of smb.'s flesh, to be torn with scourges : *hārśapoṭa-janae* ; deae *hārśapoṭajana* ; iniḡ dea *hārśapoṭajana*.

*hārāsa-rakab*, *hārśa-rakab* trs., to place laths between rafters which are too far apart : sencor bīta aṛkaṭa talareko *hārśarakabea*.

*hārāsarakab-ḡ* p. v., corresponding meaning.

*hārā* (H. *harā*, crestfallen) I. abs. n., mental state of peevishness, downheartedness, melancholy, in contrd. to *dumḡum*, *komkom*, *miṭimiṭi*, *lomkoḡ*, *comcom*, *lomḡom*, which all connote exterior signs : iniḡ jīre *hārā* menagea.

II. adj., with *hoḡo*, (1) an habitually peevish, melancholic person : nīdo kentēḡ *hārā* hoḡo. (2) a person actually downhearted or peevish : aleḡ oḡare miad *hārā* hoḡo kupulḡe hijukana.

III. trs., to take smth. as a reason to feel peevish or disheartened : oko kajīi *hārādada* ? Why is he peevish ?

IV. trs. caus., to render peevish, downhearted : cilkatepe *hārākīa* ?

V. intrs., (1) prsl., to be peevish towards smb. : oko kajītee (or kajiree) *hārādapea* ? On what account is he peevish with you ? (2) imprsl., with inserted prsl. prn., to feel peevish, downhearted : oko kajīre (or kajite) *hārājīa* ?

*hārā-n* rflx. v., to give oneself over



**hārāḥ**

to peevishness : mod horole eruakitee *hārānjana*.

*ha-p-irā* (1) repr. v., to feel peevish with each other : sumdiakia *hapirā-akana*, enamente hijusengkina hokakada. (2) sb t., the habit of peevishness : inire *hapirā kūh mena*.

*hārā-ḡ* (1) p. v., to become or be caused to become peevish : oko kajitee *hārājana* ? (2) sbst., the habit of peevishness : inire *hārāḡ kūh mena*.

*ha-n-ārā* vrb. n., the degree or duration of peevishness : *hūnāḡe* *hārājana*, mod candu jaked atakoree araitarajana, he had such a fit of peevishness that he went away for a whole month.

*hārāḡe* adv., modifying *senḡ* : also used intrs-ly. with inserted prnl. sbj, to go away in search of distraction, through peevishness : *hārāḡee senḡjana* ; *hārāḡtia*.

**hārāḥ, hārōḥ, hōrōḥ** I. sbst., the being put into jail : takara jōrte *hārāḥre* kae tōjana, a large bribe saved him from jail.

II. adj., syn. of *kapaakan*, *sanjuakan* : *hārāḥ* caḡli eikaina omanea ? How can I give thee rice which is already thrown into the boiling water?

III. trs, (1) syn. of *kapaḡ*, to throw into one's mouth : mod let ata barsae *hārāḥkeda*, twice he threw into his mouth a handful of parched rice. (2) syn. of *kanju*, *sanju*, to put into a box, pot or basket ; to throw into a river or precipice ; to put into gael : ḡa basarajanci caḡliko *hārābea*, enate mandī isinoa, when

**hārāḥ**

the water boils, they throw into it the rice, and then it gets cooked ; ne diriko apira hāre *hārāḥtepe*, throw these stores into the breach of the embankment.

Note the proverb : ḡa leikate caḡli *hārāḥ* lagatinaa, one must throw the rice into the cooking pot after having looked at the water, i. e., one should not undertake anything thoughtlessly. When this is said of a match-maker, as is oft n the case, it means that he should not start the negotiations before having well ascertained all the circumstances of both families.

IV. intrs., to fall into a precipice : en huanre kanekane uriko *hārāḥtan*, perḡo kape 'perḡea, orḡ caluloḡonjoro kape caluloḡonjorea, again and again cattle fall into that pit, nevertheless neither do you fill it, nor do you cut the sides with your heels so as to make the slope easy.

*hārāḥ-en* rflx. v., to throw oneself, or manage to fall, down a precipice : eilekate merom kûaree *hārābenjana* ? How did the goat manage to fall into the well ?

*hārāḥ-ḡ* p. v., meanings corresponding to the trs.

*ha-n-ārāḥ* vrb. n., (1) the extent of putting, throwing or falling as described : *hanārāḥko* *hārāḥjana*, huanre apia mindiko mosategeko ḡoḡjana. (2) the act of putting or throwing : *hanārāḥ* kape taḡkakeda, ḡa hupiralekate caḡli jurajana, you have not put the rice into the cooking pot in the proper way : there

was too little water for the quantity of rice. (3) the rice thrown into the cooking pot: aĩñā *hanārāhdo* isinakana.

**hārā-sōrā** adj., of snakes, very long: miad *hārāsōrā* biale namlija, we saw a very long snake. Also used as adj. noun: miad *hārāsōrāko* goǵkja.

**hārē** I. adj., with *siǵgi*, the sun in the slanting position it occupies between 1 and 3 o'clock in the afternoon and especially at about 2 o'clock, in entrd. to *āiǵ siǵgi*, the sun in the slanting position it occupies in winter. The term *tikin*, noon, in its broad sense, similarly covers about 2 hours, between 11 a. m. and 1 p. m.: rimbiŋe kǵa atākarǵtana, *hārē* siǵgid, auriǵā hobaa, it is impossible to tell exactly owing to the clouds, but perhaps it is still nearer to noon than to 2 o'clock.

*hārē-ǵ*, *hārē-ǵǵ* p. v., of the sun, moon or Orion (*arārāipulko*), to reach a slanting position about 2 hours after having crossed the meridian, in entrd. to *ziking*, to cross the meridian. When there is question of the sun, the slj. need not be expressed: *hārēlenatele* tebalena, we reached at about 2 p. m.; arārāko *hārēlenate* balako tebalena, the marriage guests arrived about two hours after Orion had crossed the meridian.

II. adv., with or without the afxs. *re*, *ge*, 2 p. m.: cimatǵe tebalena? *tikin* ei *hārē*? When you arrived, was it near noon or near

2 o'clock?

**hārīad** Nag. **hōřēad** IIas. syn. of *hōřiq*, 1<sup>0</sup> in jest, syn. of *penfor*, *āiǵaǵ*. 2<sup>0</sup> in common talk, used only in connexion with *lutur*, ear, I. sbst., the act of twisting smb.'s ears: *tisia* iskulre apia honko *hōřēadko* namkeda, to-day in the school three boys got their ear twisted (as a punishment).

II. trs., to twist smb.'s ear: *hārīad-kjako*, *luturko* *hārīadkja*; inia *lutur hārīademe*.

*hārīad-en* rflx. v., to twist one's own ear: argaǵtee (or argaǵte *lutur*) *hārīadentana*, he twists his ear in jest (as if to signify that he does not hear well).

*ha-p-āriad* repr. v., to twist each other's ears: honkia *gopoǵtanrekin* (or *luturkina*) *hapārīadjana*.

*hārīud-ǵ* p. v., to get one's ears twisted: *hārīadlenna*, *lutur hārīadlenna*; inia *lutur hārīadlenna*.

*ha-n-āriad* vrb. n., (1) the force of the twisting, the number of ears twisted: *hanārīadko* *hārīadkja*, ne hondo *lutur* argǵirijana, they have twisted this boy's ear with such force that it is quite red. (2) the act: *misa hanārīadte* kae hapejana, orǵ misako *hārīadkja*, he did not keep quiet after getting a first twisting of the ear, they twisted it a second time.

**hārōh** var. of *hārāh*.

**hārša** var. of *hārša*.

**hārū** Nag. syn. of *pieu* IIas. sbst., a species of breeze-fly, *Tabanus* sp., in entrd. to *pieu* Nag. *japidpieu* IIas. another species of breeze-fly.

Both are nearly black and about  $\frac{3}{4}$ " long. The *hārū*, when at rest, has its wings slightly spreading, and is always wide-awake. The *japīdpicu* rests with wings folded at an angle, and is easy to catch. Its body is not as broad as that of the *hārū*.

**Hās** name of a clan of the Mundas. See *kili*.

**hās, hāsa** (Sk. *hāns*) sbst., the Goose, Anser domesticus.

**hāsuli** var. of *hasuli*.

**hāsuli-jar** var. of *hasuli-jar*.

**hē** (Sinh. *ehe* ! H. *hā* ! ) I. interjection, yes. In this meaning it often takes the enclitic *ge*, and generally one of the afxs. of address. In the latter case the aspirate may disappear : *hēa*, *hēna*, *hēhale*, etc., *hēgea*, *hēgena*, etc., *ēa*, *ēgea*, etc., To all these forms may be added the postps. (1) *derar*, *jā* Hās. *huī* Nag. giving the meaning : yes, perhaps. (2) *or*, *r* Hās. *tam* Nag. giving the meaning : yes, of course ; to be sure. (3) *honar*, *honara*, giving the meaning : if so, yes ; if this be the case, then certainly ; if it be as you say, then of course. When the postps. *dar*, *da*, are added, the meaning is the same as when *derar* is added, but the enclitic *ge* stands between *hē* and *dar* or *da*, and the afxs. of address must come after *dar*, *da*. Be it noted that *dar* connotes a doubt, only when it is added to *hē*, *hēge*, or, in certain contexts, to *kāge* : in all other cases *dar* means of course. The postp. *do* added to

*hē*, *hēge* or *kāge*, is synonymous with *or* and gives the meaning : yes, of course ; no, of course ; the afxs. of address are affixed to *do*, not to *hē*, *hēge*, *kāge*. In the following functions no enclitic and no afxs. are added, and the aspirate is never dropped.

II. sbst., syn. of *hēkoji*, consent ; the act of saying ' yes ' ; the word ' yes ' said : *iniā hē samagea*, *kāe puraḍea*, his saying ' yes ' is of no account, he will not fulfil his promise.

III. adj., with *koji*, true : *hē kajige* (or *enado hē kajige*) that is true.

IV. trs., to say ' yes ' to smb. (1) to grant a request, to agree to smth. : *hēked'lea* ; *ne meromā mōrē ṭakado kaina hēea*, *turi ṭakare baioa*, I will not consent to the sale of this goat for 5 Rs. ; if I get 6 Rs. it will be all right ; *sobenāe hēked'lea*, he agreed to all our requests. (2) to answer smb. in the affirmative : *kulikiale hēked'lea*. (3) to listen to a tale, saying ' yes ' very often, as politeness requires from the listeners. In this meaning they say *hukūri* in Nag. : *kāniapetanaiā mendo kape hējaiāna*.

V. intrs., (1) same meanings : *holale kulilīae hēlā*, *nādoe rinṭitana*, we asked him yesterday and he answered affirmatively ; now he denies ; *miḷ hoṛo kānitina bar hoṛokiā hēlana*. (2) of an answer, to be in the affirmative. This occurs in the phrase : *hēredo hēge*, *kāredo kāge* (*kajīme*), if it is

## hē

'yes' say 'yes'; if it is 'no' say 'no'. This phrase is synonymous with : *hē ci kā, jānāge* (kajime). (3) of what has been said, to be true, to prove true; *ale hature dā gamajōrakada mente aīumōtana, hēredo senkōci apimāleka gurtūle herea*, it is said that there has been heavy rain in our village, if so, allow us to go and sow our millet for about three days.

*hē-n rlx. v.*, same meanings as the trs. : *ōōgem hēntuna*, illum purae ci kā, thou agreeest thoughtlessly, perhaps thou wilt not keep thy word.

*hē-p-ē repr. v.*, to come to an agreement : *kā hepēkpre kirinakirina eilekate baioa* ?

*hē-q p.v.*, (1) to become true; to prove true : *gapalana lelea, amā kaji hēoa ci aīnā kajige*, we will see to-morrow who was right, you or I. (2) to be agreed to : *nekan hukumdo kā hēoa*. (3) to be answered in the affirmative : *kā ituan kaji eileka hēoa* ? How can one answer yes, when one does not know the facts. (4) of smth. to succeed : *damedre banda tolpe eṭṭjada, kā hēoa*, you begin to make a bund when the monsoon is already approaching, it is bound to fail.

*hē-n-ē vrb. n.*, (1) the number of times "yes" is said : *henē hēke-da, manatinādo kae puraōleka aṭkarōtana*, he agreed to so many things that it seems very doubtful whether he will fulfil it all. (2) the act : *misa henēdo kae aīumkeda, enate barsaina hēāia*, he did not hear

## hē

me the first time I said 'yes', so I repeated it; *amā henē samajana*, thy word has not been kept.

*hē trs.*, to pluck : (1) leaves with their petioles, destined for making cups, leaf plates, etc. (2) leaflets from the main axis of a pinnate palm leaf. (3) ripe paddy ears from among those that are not yet ripe; in *entrd.* to *hoḍ*, to strip the leaves from a twig by pulling it from top to bottom through the fingers; *pe'g*, to pinch off a leaf or twig; *goḍ*, to pluck fruit; and *siḍ*, to pluck leaves or tender shoots wanted as potherbs : *tisiado kuriko puru, kalu, guagu moneleka babaite sakunko hejana*, to-day the women are gone to pluck leaves for making such things as cups, plates and waterproofs; *ju, māi, misa mandileka jaromakan baba heaulem, go, girl, and pluck us ripe paddy ears enough for a meal; babako he'ere gele japare sahkeateko tañirakabea, oṛo nanda moḍ mukaleka bōḡurungoa, tēomte gele japare sahkeateko hudea oṛo ḍākireko sanjuia*, when they pluck ears of paddy they get hold of the stem near the ear and pull upwards, the stem comes out of its sheath for a length of about one cubit; from this the ears are afterwards cut off and put in a basket.

*he-gṛ* Has. *hej-q* Nag. p. v., corresponding meaning.

*he-n-q vrb. n.*, (1) the extent of plucking the things described : *tisiado sakamko henē hepe, moḍ-candulekamente hobakka*, pluck to-day leaves enough to last us for a

## hē

## heari-poari

whole month. (2) the act: musia *hengte* bar dāki sīkam hundijana, in one day's plucking two basketfuls of leaves were gathered. (3) the leaves or ears plucked: nea okoŋa *heng*? haŋiabarte dodorogea, who has plucked these leaves? Half of them have holes.

**hē** Nag. syn. of *hivī*.

**hē-al-mar** var. of *hēhaīmar*. See under *hēmar*.

**heari** diminutive of *mēr* and *geo-geo*, I. abs. n., a very slight bitterness; a slight acidity: *hupialeka heari* moeare aŋakarŋana.

II. adj., (1) very slightly bitter: *hosenjō hearigea*. (2) slightly acid: *būŋ uli hearia*, mangoes, the seeds of which are not yet formed, are slightly acid.

III. trs. caus., to eat things slightly acid and so affect one's mouth with a lasting irritation: *balēulite nōcam hearikedu*, *gūpate bairu rām*.

IV. intrs., imprsl, with inse. tel prsl. prn, to taste a very slight bitterness or feel the irritation consequent on eating slightly acid things: *hearijānū*.

**heari-n** flx. v., same meaning as the trs. caus.

**heari-g** p. v., of the mouth, to be affected with irritation consequent on eating smth. slightly acid: *iniā moea balēulite heariakana*.

V. adv., with or without the affs. *ange*, *ge*, modifying *aŋakar*, *tor*: *hearigeŋa aŋakarkeda*.

**heari-heari** diminutive of *heari*.

**heari** (Sad. *hehair*) I. sbst., negligence in herding the cattle and

letting them damage the crops: ne haturen honkoŋ *heari* ciulaō kā hokioa.

II. adj., with *gupiko*, *honko*, children who are in the habit of neglecting the herding so as to let the cattle damage the crops: *heari honko surgunjako jomrikakeda*. Also used as adj. noun: amo enkan *heariŋe*.

III. trs., (1) to damage a crop by not keeping the cattle from it: *aīnā goŋa loŋoako hearikedu*, the children herding the cattle have let them damage my whole paddy field. (2) to allow the cattle, through negligence, to damage the crop: *aīnā loŋoare okoe hearikedkoŋa*? What cowherds have let their cattle damage my paddy? (3) fig., to neglect the proper care of children: *honkoe hearijādkoŋa*.

IV. intrs., in the df. prst., of crops, to get damaged through the negligence of the cowherds: *pipire tisina-gapa baba hearitana*.

**heari-g** p. v., [same meaning: *baba heariplana*.

**he-n-eari** vrb. n., (1) the extent of negligence on the part of the cowherds: *heneariŋo hearia*, *neren honko sobensare surgunjako jomrikajada*, the children of this place are so careless that they let everywhere the cattle browse the *Guizotia* plants. (2) the damage to a crop caused by careless herding of the cattle: *nea okoŋa heneari*? What cowherds have let their cattle damage this crop?

\***heari-poari** (Sad. *hehair poair*) I. abs. n., the habit of laziness and

## heari-poaŋi

## hebe

sloth about cleaning things: *heari-poaŋite* en labirei cutijana.

II. adj., negligent about clearing things. Also used as adj. noun: ne *heari-poaŋi* cutitaipa, etanjibu doia.

III. trs., (1) not to keep the house clean: oŋe *heari-poaŋijada*; oŋa alom *heari-poaŋina*, kupulko hijutana. (2) to enter the *utua*, store room, without having rinsed one's mouth and washed one's hands after eating; to put in the store room plates or cups which have not been cleansed after use; or otherwise to defile the shades of the ancestors who dwell there: kuŋi oŋe *heari-poaŋijare* (or kuŋi oŋabonagakoe *heari-poaŋijakore*) biako babai, käre birre urjimeronko kutajona, i.e., when a woman, by her want of cleanliness, defiles the house i.e., the store room, (or the shades of the ancestors), snakes will enter the house or the tiger in the forest will eat the cattle and goats, (because the ancestors in their anger will cease to protect them). (3) to render the village repugnant to the tutelary spirits, as described under the p. v.: päpā hatuŋi *heari-poaŋikela*; päpā bonagakoe *heari-poaŋikedkoka*.

III. intrs., in the df. prst., to be habitually negligent about cleaning things: *heari-poaŋitanee*.

*heari-poaŋi-a* rflx. v., to be actually negligent about cleaning things: enka alom *heari-poaŋina*.

*heari-poaŋi-g* p. v., (1) to get into this habit: ne kuŋi puragee *heari-poaŋijana*. (2) of the house, not to be kept clean: oŋa *heari-poaŋiakana*.

(3) of the store room, or the shades

of the ancestors, to get defiled as stated above: *erā* (or *oŋabonakako*) *heari-poaŋijana*. (4) of the village, to be rendered repugnant to the tutelary spirits, either by the pahan neglecting his office or by a village doing what the spirits do not like, v. g., not observing the restrictions about the time of doing smth., imposed by the pahan or by custom: auri bataŋliŋe baransānje hepeŋte, auri kolomsiaere naŋa ramra atake-ate utute käre lumā oŋare ad rte, oŋe auri mageere manal utute, hatu (or bonagakō) *heari-poaŋion*, the village becomes repugnant to the tutelary spirits when, before the *bataŋli* feast, people weed their fields both in the morning and in the afternoon; when, before the *kolomsia* sacrifice, they prepare a stew of pulsed new Phaseolus pulse, or bring into the house the fruit or seeds of the Bauhinia Vahlia climber; and when, before the *maje* feast, they stew Dolichos beans.

IV. adv., with or without the affxs. *ange*, *ge*, *oge*, *tin*, *tanje*, modifying *aŋikar*, *rika*: oŋa *heari-poaŋige* aŋākarkijā.

**hebe** Has. **heo** Nag (Engl. *hip*)

I. sbst., same meanings as *heache*.

II. adj., also *heube*, *heuberem*, *heberem*, with *hon*, syns. of the prnl. noun *hebereni*, *heubereni*, a child at the age (up to 3 or 4 years), when it is often carried astride on the hip: *hebe hon* hasutana.

III. trs., (1) to carry smb. astride on the hip, keeping an arm around him, in entr'd. to *halar*, to carry a

## hebe

baby on the back or under the arm, in a cloth slung across the chest : *hebemeai* mar ! All right ! I shall carry thee on my hip. (2) to give birth to children : *nīlōte api hōroe hebekedkoa.*, including this one she has given birth to three children up till now.

IV. intrs., to give birth to a child : ne *kuri sida orakentare barsae hebekena*, *nātaredo aūrige*, when she was with her first husband she bore twice, from her second husband she has no child yet.

*hebe-n* rflx. v., to let oneself be thus carried ; to sit astride on smb.'s hip : *bar, api, upun sirmarenko hebena ; hebekome mar !*

*hebe-g* p. v., to be carried astride on people's hip : *aṛandire koneabōrkiā, hebeoa*, at their marriage the bride and groom are carried on the hip.

*he-n-ebe* vrb. n., (1) the extent to which one carries smb. on the hip : *henebee hebekia*, *hatuāte pīti jaked misao kae senrikaliā*. (2) the act : *nīā henebe honko kako sukuā*, the children do not like his carrying them on the hip ; *m'q̄ hon henebere menāia*, *miadnī senjada*, one of the two children is being carried on the hip, the other is walking. (3) the age at which children are often carried on the hip : *henebere menāia*. In this meaning *henebe* may be constructed as adj. or in the prf. past. ts. of the p. v. : *henebegeae*, *henebakanac*, the child is not over 4 years old.

*hebean* adj., (1) of a man or woman, carrying a child on the hip :

## heben

*dā hijutana, hebean kupiko alokako sen*. Also used as adj. noun : *dā hijutana hebeanko senqaēarpo*. (2) of a woman, to have a child, children, a said number of children : ne *kuri barsae* (or *bar hōroe*) *hebeana*, she has two children ; ne *kuri misao kae hebeana*, she has no children.

*hebēbēbē* var. of *hōbōlōbō*.

**hebe-hebe** I. exclamation used by children asking to be carried on the hip.

II. intrs., to ask to be carried on the hip : *hon enaṛātee hebehebejāda. hebehebe-n* rflx. v., same meaning : *enaṛātee hebehebenāna*.

**hebe-jom** I. subst., first childbirth, motherhood : ne *kuriā hebejom aūri hobaoa*, she has no child yet.

II. adj., with *kuri*, a woman who is a mother : *barorātaḍkinae, sida-nīdo taṇti, taēomnīdo hebejom kupige*, he has two wives, the first is sterile, the second bears children.

III. intrs., to give birth to a child : *hebejom imta kadraba darurā baklā isinkeateko anuia*, *maēom orq̄ aloka lingiq̄ aḍ lāihasu eutāḍokamente*, in childbirth they give the mother a decoction of *kadraba* bark, in order to stop the pains and the flow of blood.

*hebejoman* adj., with *kuri*, a woman who is a mother : *idārq̄ nī hebejoman kuri ci kā*. When used prdly., a d. o. may be expressed in the sentence, but no prnl. d. o. is infixed : *misao hebejomanā*, she has one child ; *bariao* (or *baria honkinae*) *hebejomanā*, she is the mother of two children.

**heben** (A. *kūbiz*.) I. abs. n., (1

astringency : tirijōre purge *heben* mena. (?) heaviness of the eyelids, slight drowsiness : ena kaji aŋum-kelei aīnā medra *heben* kotekote nir-juna, as soon as I heard this all my drowsiness was gone.

II. adj., (1) astringent : petō kaŋal *hebengea*, uaripe plantains are astringent. (2) with *med*, slightly drowsy : neale kujijidei *heben* med-tie totagipijana, when we said this, his drowsy eyes became fully awake.

III. trs. caus., (1) to cause a lasting feeling of astringency in the mouth or throat : tirijō jonte mocaina *hebenkele* ; tirijō jomrikakite mocako *hebenkia*. (2) to render smth. astringent by the admixture, decoction or infusion of astringent things : sakamkarmapāra ranumete ulidako *hebevea*, to cure a sore throat they render the spittle astringent.

IV. intrs., (1) prsl., (a) of the mouth, to be affected by astringency : moea *hebenana*, nādo jojomina hoka. (b) of the eyes, to be slightly drowsy : med *hebenana*, nāgejāina doboa, my eyes are a little heavy, presently perhaps I shall begin to nod. (2) imprsl., (a) to experience an astringent taste : moea *hebenjāina*. (b) to feel a little drowsy : med *hebenjāina*.

*heben-en* rlx. v., to cause a lasting feeling of astringency in one's mouth or throat : sakamkarmapā-akanre ughotō sakamkarmapāteko *hebenea*, when people suffer from a sore throat, they cause astringency

at the back of the mouth by chewing p. tioles of leaves.

*heben-2* p. v., meaning; corresponding to the tr. caus. : moea *hebenakina*, moeae *hebenakina* ; da *hebenakina*.

*he-n-heben* vrb. n., the degree of astringency : *heben* *hebenkia*, moeaito aŋēgu kā aŋaŋōkia, he found it so astringent that he did not want to swallow it.

V. adv., with or without the affxs. *ange* *ge*, modifying *aŋ* *te* : *heben* *je* aŋakrotana, it has an astringent taste.

*heben heca-daru* sbst., any kind of *hesq-daru* (especially *tepe<sup>h</sup>hesq-daru*, *Ficus religiosa*), the leafbuds of which happen to be used as a potherb though the stipules which clothe them and must give a taste to the bud; otherwise insipid, are astringent instead of sour.

*hecc-hecc*, *tiaga-hecc-hecc*, *hoco-hoco*, *tiaga-hoco-hoco* (Sal.; II. *hivaknā*, to draw back) syn. of *joko-joko* used in jest or displeasure, I. sbst., the act of standing still instead of coming, going or beginning to work : raliina, inia *hecchece* leŋte kadraŋkīna, I got wild seeing that he did not move when I called him.

II. adj., with *horo*, a person happening to act thus : en *hecchece* *horo* eia kape eraaŋia? Also used as adj. noun : en *hecchecedo* eraaŋ-lipe.

III. intrs., (1) in the prf. past, to stand without moving when one is called or ordered to go, or when one



## hecen

should start work : cenagementem *heceheceakada*? senome, why dost thou linger? Go at once. (2) to loiter along the way : horare kanekancee *hecehecekena*

*hecehece-n* reflex. v., same meaning : alom *heceheceena*, kamire tī lagaōtam, do not linger, put thy hand to the work. In jest it is used even when there is question of a pleasant action, as dancing : susumpā mar ! oiape *heceheceentana*, (or *heceheceakada*)? It may be used also of loitering along the way, of stopping now and again, provided this meaning be clear from the context : horare kanekancee *heceheceenjāna* (or *hecehecekena*). It is sometimes used instead of *hecokoden*.

IV. adv., with or without the affxs. *ange, ge, oge, tan, tange*, modifying *tiagun* : *heceheceenge* *tiaguakana*.

**hecen** Nag. **hocen**, **hocon** Has. subst., *Momordica dioica*, Roxb.; Cucurbitaceae,—a dioecious, herbaceous climber with simple tendrils, cordate leaves and yellow flowers. The fruit, a berry 1½" long, is densely covered with soft spines; it is eaten as a vegetable when young. The tender leaves are used as a potherb. The root, which is also eaten, is one of the ingredients of the ferment for rice beer. It is used moreover as a medicine in urinary complaints, and ground into a paste and smeared over the whole body, it is believed to act as a sedative in high fever with delirium.

**hē ci kā** (1) in connection with the prd. *kaji*, expressed or under-

## hecokoden

stood, either yes or no : hukun am-tanae, *hē ci kā, jānāge, kajiruapeme*, he gives thee an order, answer him either yes or no. In this meaning it is a syn. of *hāredo hēge, kāredo kāge*, (to say) yes if one agrees, no if one does not agree. (2) interrogative interjection at the end of an intrg. sentence, yes or no? gapam sena? *hē ci kā*? Wilt thou go to-morrow, yes or no? (3) interjection at the end of a statement, is not it? gapam sena, *hē ci kā*? Thou wilt go to-morrow, is not it? In this construction and meaning it is a syn. of *kayq*? Has. *anta*? *hanta*? *kūtam*? Nag. (4) in answers expressing a doubt, perhaps, maybe : enado *hē ci kā*; enado *hē ci kā kaji*, that is doubtful; idūrg, *hē ci kā*, who knows? Perhaps. In this meaning, jokers say also *hōpe ci kōpe*.

*hē-g ci kā-g* p v, (1) to be consented to or refused : amā hukun *hē-jana ci kājana*? (2) to succeed or fail : banda tolle monejada, *hēoa ci kāoa*? okoe tōrjada? We have decided to make a bund, shall we be able to do so or not? Who can tell? bandale tolakada, *hēoa ci kāoa*? We have made a bund, will it keep or give way? (3) to prove to be true or false, to become true or false : inī enka hobaoa mentee kajileda, gapa mundioa, *hēoa ci kāoa*, he foretold it like this, to-morrow we shall see whether it happens so or not.

**hecokoden** syn. of *racgrāyan*, reflex. v., to pull backwards; to resist

## hē-dandā

positively whilst one is dragged along, in entr'd. to *hīcacoion*, to walk reluctantly or too slowly with those who drag one along.

**hē-dandā**, **hē-dandari** syn of *hē-sama*, I. trs., to affirm smth where- of one is not sure; to agree to smth. without intention of keeping one's word: *amā hukume hēdandari-keda*, kao puraōea.

**II.** intrs., same meanings: begar ituanee *hēdandākedu* (or *hēdandākena*).

**hēdandā-n** rflx v., same meanings: *nā bārī hēdandāntana*, gapakotedo jān bānae namea, it is only for the present that he agrees, afterwards he will find some excuse.

**hēdanda-gg**, **hēdandari-g** p.v., corresponding meanings: *hēdandagg-tana*, ei pura montepe! hejada? Is your consent feigned or in earnest? neado *hēdandariotana* cim ituaana? gomke rokao sukuḡkamente hukum *hēdandālena*.

**hede** (Or. *heddā*, near) I. abs. n, shelter against wind or wind-driven rain: *aleā kundamre epelaḡo menā hedeo menā*, entārege duḡme, at the back of our house there is warming sunshine and, at the same time, protection against the wind, go and sit there.

**II.** sbst., a screen against the wind: *patāra auīpe, hedebru baiā*, bring leafed branches, we shall raise a screen against the wind.

**III.** adj, with *taāad*, a spot sheltered from the wind: *ne hede taāadre duḡme*.

**IV.** trs., (1) to shelter form the

## hēge-da

wind: *raet cardeḡalitele hedeḡada*. (2) to shut out the wind: *hoḡo cardeḡalitele hedeḡadu*; *taramara Rancirā oraḡore taḡarata sepaḡo hedeḡada*, in some houses at Ranehi they shut out the wind-driven rain by means of a mat of sliced bamboos.

**hede-n** rflx v., to shelter oneself from the wind: *hoḡo kā toḡantare daḡteko hedenā*, oraḡo *raea kesedbiurteko hedenā*, people shelter themselves from the wind either by sitting where the wind does not reach, or by enclosing the courtyard with a wall or screen.

**hede-g** p.v., (1) to be sheltered, or find shelter, against the wind or wind-driven rain: *tuḡitun neḡa hedeḡana*, entādo lumjana, thy hat was not, on one side, exposed to the wind-driven rain, on the other side it got wet. (2) of the wind or slanting rain, to be kept out: *oraḡa pierite sopi auri hedeoa*, the wall of the house has not yet been raised high enough to keep out the slanting rain.

**he-n-ele** vrb.n., the extent to which smth. is sheltered from wind and from slanting rain: *ne oraḡo henede hedeakana jetaḡarā hoḡote kā dhakataḡana*, this house is so well sheltered that it is not exposed to the wind from whatever quarter it blows.

**hē deḡarā** interjection, yes, it is perhaps so.

**he-ḡaī-mar** interjection, see under *hēmār*.

**hēge** interjection, yes, sure.

**hēge-da**, **hēge-daḡ** interjection, yes,

it is perhaps so.

**hē-hai-mar** interjection. See under *hē-hai*.

**hē-hē** syn. of the interjection *hēhē*; also used when noticing a mistake, or suddenly remembering smth.

**hē hōnā** interjection, if so, yes; if it be as you say, then of course.

**hē-huādi** I. sbst., the act of saying 'yes' many times or too many times: *iniā hēhundi aumkedte solenko lindakeda*.

**II.** trs., to say many times 'yes', i.e. to heap up affirmations, or to agree to a number of proposals or orders: *oleā hukumetana engein hēhundiada, idum puraca ei ka?* Thou sayest 'yes' to all the orders, but perhaps thou wilt not comply with all; *hēhundiadedue*, he said 'yes' to us many times.

**III.** intrs., same meaning: *hēhundiadedue; hēhundiadedue*.

**hēhē-hē-n** affx. v., same meaning: *aminan alom hēhēndina, dajileka lēme*.

**hēhundi-g p. v.**, (1) of proposals or orders, to be admitted: *purage hēhundiada, iminanā kami kapē dajila*. (2) of affirmations, to be heaped up: *ituanate ei kā ituanate neka hēhundiada*.

**hē hūdi** trs., to pluck and gather leaves or ears as described under *hē*: *beli mūi, kā jaromakanin hēhundi-zi lo, ala, girl, thou hast plucked and gathered ears that are not yet ripe. hēhundi-g p. v. corresp. meaning.*

**hēi** 1<sup>o</sup> interj., often added at the end of a sentence, do not forget!

That is settled! Be sure about it! *hijume, hēi!* 2<sup>o</sup> var. of *hē*, yes, in jests, and when shouting to a person at a distance.

**hē-jā** interjection, yes, perhaps.

**heje-beje, hejere-bejere, hejo-bejo, hejogo bejogo, hejoro-bejoro** (Sad. *hejo-bejo*; Or. *gijje-bejje*, confusedly) I. adj., (1) with *jagar*, indistinct, not properly articulated speech. Also used as adj noun: *amā hejebeje kale munijada, etā hōrō kajika*. (2) with *hōrō*, syn. of *hejoro* and *hejo*, a person who does not articulate well. Also used as adj noun: *en hej beje hokatupe, etani jagareka*. ( ) with *enol*, a bad, illegible writing. Also used as adj. noun: *neā ekoā hejogobejogo? kaina pānadaia-ta*.

**II.** trs., (1) to pronounce indistinctly: *jagare hejebejedada, purā hōrō kolo muniada*. (2) to write illegibly: *eiñi hejebejekeda*.

**III.** intrs., (1) same meanings: *hejebejekeda; hēs oleme, alom hejo-bejea*. (2) in the df. prst., with *jagar* or *enol* as sbj., to be pronounced indistinctly, to be illegible.

**hejebeje-n** affx. v., to pronounce indistinctly: *hejebejeontanae etani jagareka*

**hejebeje-g p. v.**, (1) to be pronounced indistinctly. (2) to be written illegibly.

**IV.** adv., with or without the affs. *ange, ge, gge, tan, tange*, modifying *jagar, kaji, puciñ, ol*: *hapōa-gaakanko hejobejogeko jagara*, people without front teeth speak indistinctly.

**heje-heje** IIas. **higi-higi** Nag. (Sad. *highidi*) I. sbst, a very steep slope or surface: *hejehejere* dubakana, he sits on a very steep slope.

II. adj., (1) with *baru*, a very steep hill: *hejeheje* burule dejana, we climbed a very steep hill. Also used as adj. noun: ne *hejeheje* eikan buruko nutumtada? What name do people give to this very steep hill? (2) with *hutu*, a boulder with steep sides. (3) with *hora*, a very steep path. Also used as adj. noun: *hejehejetole* hijulena, we came by a very steep path.

*hejeheje-g* p. v., in the pf. past ts., to be very steep: aleq simiare mi d baru kaly *hejehejekana*.

III. adv., with or without the affs. *ange*, *ge*, *ge*, *tan*, *tan*, modifying *burwakana*, *horakana*, *hejetakana*, the hill, the path, the boulder, is very steep.

**hejel**, **hejel-hejel**, **henjel**, **henjel-henjel** (Sad. *henjel* *henjel*) I. adj., (1) with *medida*, running, watery eyes. Also used as adj. noun: medre *henjelhenjel* namukya. (2) with *toa*, syn. of *peseta*, milk coming out of the udder very little at a time, when milking. (3) with *putida*, syn. of *peseta* IIas. *jirijiri* Nag, water oozing out slowly on a declivity. Also used as adj. noun: marau setenda banaa, *henjel* meng, there is no large spring, there is a place where the water oozes slowly. (4) with *harangi*, serous liquid oozing from running sores or from *dinaipusuri*. Also used as adj. noun: gaora *henjelhenjel* gosogiritam. (5)

with *talaly*, very small wages: neren dako soben *henjelhenjel* talalyko nuna. (6) with *huna*, a very small share: *henjel* hunaqile namkela. (7) with *daba*, a distribution such that each one gets a very small share: *henjel* donle tojana, we all received very small shares.

II. ts., (1) to cause the eyes to water: kir ul *hejelhejel* jia. (2) to give very little in the milking: ne gair toa *hejelhejel* jia. (3) to give very small shares: sobenkor talabe *hejelhejel* jia; talaly sobenkor *henjelhenjel* jia. (4) to give very small shares: ili tikeda, turakolo *henjelhenjel* jia, turakolo pokotoget onadkor; ili mid baidage takana, enage geturui horole *henjelhenjel* jia. (5) to give very little in distributing to each one his share: donle *henjelhenjel* jia.

III. intes., to ooze out: medda, toa, puti, harangi *hejelhejellana*.

*hejel*-ea rlx. v., (1) to work for very small wages: talalyda puragape *hejellana*, kareape puragana. (2) to divide smth. amongst themselves so that each gets very little: mid puru utuge (or utute) api horole *henjellana*; donrele *henjellana*. *hejel-g* p. v., (1) to get watery eyes: kirsulteko *hejelhejel* ea; of the eyes, to become watery: ne horog med *hejelhejel* ana. (2) of milk, to come out little by little in the milking: ne gaira toa janao *henjel* ea. (3) of water, to ooze out slowly: neta-putida (or setea) *hejelhejel* ea.

(1) of serous matter, to ooze out: haraagi *hejhejelotana*; of a person or a sore, to get covered with the serous liquid oozing out: ne horo dagaōtee *hejhejelotana*; dagaō *henjehenjelotana*. (5) to get a very small pay: talahredo sobenkole *henjehenjelakana*; of wages to be very small: sobenkole talah *henjelakana*. (6) to be distributed in very small shares: miq bānda ili gelturi horore *henje'jana*; to be given very small shares: miq bānda ilite gelturi horoko *henje'jana*; dowale *henje'jana*.

*hejel* with the afxs. *ange*, *ge*, *leka*; *hejehej* with or without the afxs. *ange*, *ge*, *gge*, *tan*, *tange*, adv., modifying *urua*, *ukag*, *haratagi*, *seten*, *puti*, *sak*, *dau*, *hata*, *talah*: k'rusakane *henje'henjeltan* medda uruāa; ne gai *henjehenjeje* savaa, this cow gives little milk.

**hejer** Nag. var. of both *hejere* Has. and *henjeje* Has.

**hejerata**, **henjerata** in jest or displeasure, I trs., to give stingily, to give very little: gojgopogile *kimi-atihlata*, mimiḡ ganḡae *hejerataḡ-ler*, we tired ourselves out, working from morning till night, and one anna each is all that he gave us.

II. adj., with *paśsa*, or some other object given, the little given stingily: ne! amḡ *hejerata* *paśsa* *kale* *namtana*, there! Take back the few pice thou hast given us so stingily, we do not want to accept so little. Also used as adj. noun: *hejerataḡdo* ouruḡtape, give him back the little he consents to give you.

**hejere** Has. **hejer** Nag. **hijuru** Has. (Sad. *hacer*) I. trs., to cause abrasion of the epiderm, in cntrd. to *polg*, to skin: akalāka inḡ supure hasanagar uḡtee *hejerckja*, he caus.d an abrasion of the man's epiderm by letting unwittingly live coals drop on his upper arm.

*hejer-n* rflx., v., to cause an abrasion of one's own epiderm: tīre eikkatem *hejerenjasa*? How didst thou manage to loose the epiderm on thy hand?

*hejer-e*, *hejer-o*, *hijuru-n* p.v., to get an abrasion of the epiderm: diritāree tabalena, mukuri (or mukuriḡ) *hejerjana*.

II. Fig. *hejere* and *hejer*, but not *hijuru*, may be used instead of the epds *sīhejer*, to plough a hill so that the covering of grass is gone; and *mḡhejer*, to cut trees or shrubs on a hill so that now it stands bare. They may not be used instead of *hoiohejer*.

**hejere-bejere** in jest or displeasure, var. of *hejebeje*.

**hejo-bejo** (1) var. of *hejebeje*. (2) var. of *hajaḡaja*.

**hej:ḡo** syn. of *hejebeje*, but not used of illegible writing. As adv. it may take the afxs. *ange*, *ge*, *gge*.

**hejogo-bejogo** diminutive of *hejogo*.

**heju** used mostly in jest, var. of *hiju*.

**heka-jaki**, **heka-jiki**, **hika-jaka**, **hika-jaki**, **hika-jiki**, **hika-joko** Has. also with initial *j* instead of *h*, in Has. and Nag; or with initial *n* instead of *h*, in Nag; or with *e* instead of all the *h* and *j*, in Has.

## hē-kaji

## heker-heker

(Sad. *cika-cake*, *cakai-cokai*) 1° syn. of *hilajolo*, *hinadani*, *hinanadanā*. 2° syn. of *canagacanaga*, I. sbst., the act of walking with legs wide apart : *kekajaki* lelte mundiq̄tana ne hon renebedree gaḍakana, seeing how this child walks with legs wide apart one realizes that it has itch or a sore between the thighs.

II. adj., with *hoṛo*, *hon* ; a person or child walking thus : ne *kekajaki* hon ranutaibe. Also used as adj. noun : iskulre tisiṇagapa miaḍ *heka-jaki* menṇia.

III. trs. caus., of itch or a sore, to cause smb. to walk thus : kasūra *heka-jakikī*.

IV. intrs., to walk with legs wide apart : *kekajakijadae*.

*heka-jaki-n* rflx. v., same meaning : kasūratanam ei ? nekam *heka-jakin-tana*, hast thou itch, that thou thus walkest with legs wide apart ?

*heka-jaki-q* p. v., to be caused to walk thus : kasūrate tisiṇagapae *heka-jakiakana*.

V. adv., with or without the afxs. *ange*, *ge*, *oge*, modifying *lelq̄*, *sen*. With the afx. *oge* it may also modify *kasūraq̄*.

**hē-kaji** sbst., consent ; the act of saying yes.

**hē-kāni** Has. sb.t., an ordinary tale, in entrd. to *durarakāni* a tale with songs in chorus ; and *nutum-kāni*, a word riddle.

**hē-kē** (derived from the interjections *hē* and *kē*) I. sbst., (1) words of agreement or acceptance : inkinaḍ *hēkēiṇa* aiṇmṇa. (2) the use of no other words than *hē* and *kē* in con-

versation : bar hoṛokina jagartana, mid hoṛoṇ kaji aiṇmṇtana, miaḍniṇa-do *hēkē* bāri aiṇmṇtana, two people are talking, the one only confirms or approves what the other says.

II. adj., with *kaji*, a matter agreed upon : enado *hēkē* kaji.

III. trs., to agree about smth. : en kajikina *hēkēleda*.

IV. intrs., (1) same meaning : hola-doko *hēkēlq̄*, tisiṇado kajiko dosar-keda, yesterday they agreed, but today they spoke otherwise. (2) to use only words of agreement : mid hoṛo kajikena, mid hoṛo *hēkēkena*.

*hēkē-n* rflx. v., to come to an agreement : papataḍtangealina aūrilina *hē-kēna*, we are discussing about the price, we do not agree yet.

*hēkē-q* p. v., to be agreed upon : enaṇaṭeben papataḍtana, nā jakedḍ genona aūri ei *hēkēroa* ?

**heke** corruption of *hēkē* used by youngsters, adj., with *kaji*, words spoken with truth : enado *heke* kajige, this is true ; iniṇa kaji *heke* ei kā *heke* ? Is what he says true or not ? Also used as adj. noun : enado *hekege*.

*heke-q* p. v., to become, or prove, true ; to be verified : iniṇa kaji *heke-oajṇ*, we shall perhaps find that what he says is true.

**heker-heker**, **ker-ker** I. adj., of people's necks, thin, slender : hoṭṭo *hekerheker*, bō ḍarumana (tale), my neck is thin, my head is bulky, i. e., I am a human being ; miṇḍ *hoṭṭo-hekerheker* hoṛo hijutana, a person with a slender neck is coming.

II. trs., (1) to make a statue with

heker-heker

a slender neck : ne murtuṅg o hṭi  
 paṅgeko *hekerhekerkeda*. (2) to  
 make a bottle, a hoe, or other similar  
 implement, with a slender neck :  
 kuḍḍuṅṅa hoṭṭe *hekerhekerakada*.

*hekerheker-p* p. v., generally in the  
p.f. part, to get or have a slender  
neck : hotō *hekerhekerakana* ; ne  
marura hotō *hekerhekerjana* ; ne  
kullumra hotō *hekerhekerakava*.

III. *adv*, with or without the affx.  
*ange, ge, ege tan, tange*, modifying  
*hotojz*: *hekerheker* hotoakana;  
*kudlan hekerhekerjz* hotoakana, the  
 hoe has a thin neck.

**heker-heker** diminutive of *keol-keol*, I. subst., a nervous affection causing people to shake the head from side to side, in contr. to *darg-darg*, a similar affection in which the head shakes up and down : goḡ menic goḡjana inia *hekerheker* tai-keng-a, the nervous wagging of his head lasted up to his death ; *heker-heker* namakia.

11. adj., with *horo*, a person so affected: man *hekerheker horo* nesatee senajana, a man with a wagging head passed this way. Also used as adj. noun: ni okoren *hekerheker*?

III. trs., (1) with  $b_2^0$  as d. o., to shake the head as described,  $b_2^0$  *hekerhekerjada*. (2) of a spuit, to affect smb. with this affection : oko *bonaga nekae hekerhekerkja?*

IV. intrs., to shake the head as described : *hekerhekerjudae*.

*hekerheker-en* reflex. v., to feign this affection: *moñatee hekerhekerentana*.

hekerheker-o p. v., to get this

hekod-dəkod

affection: mid oragredo soben honko  
auriko da agradagrigio jakedko *heker-  
hekeroa*; en oraren haram inico  
hekerhekertma.

V. adv., with or without the afxs.  
*ange, ge, oge, tan, tange*, modifying  
*lel, rikig, eilag*.

**hekēre, hekož, hekōro** also without aspirate, vars. of *hekere*, adj., noun, one who limps with a swaying of the body to one side only.

hekēre-bekēre, hekoḡ bekoḡ, hekoḡ-  
bekoḡ, hekōro-bekōro, heṅkēre-beṅ-  
kēre, heṅko-bendōro, heṅkoḡ-beṅ-  
koḡ, heṅkoḡ-beṅkoḡ, heṅkōro beṅ-  
kōro, also without aspirate, (Sad.  
*hikur-bikur* ; Or. *bahā*, *benka*) ad j,  
(1) of sticks and roads, crooked all  
over in various directions. (2) also  
*heṅkoḡ denkoḡ*, of people, limping  
with a swaying of the body to right  
and left. As prd. and adv. it is  
constructed like *hek' rebekere*.

hekēre-hekēre, hekoŋ-hekoŋ, hekor-  
hekor, hekōro-hekōro, heṅkēre-  
heṅkēre, heṅkoŋ-heṅkoŋ, heṅkor-  
heṅkor, heṅkōro-heṅkōro also  
without aspirate (Sad *hikoi-hikoi*;  
Or. *dhenkoy*, limping) vars. of  
*bekerebekere*, used of limping with  
a swaying of the body to one side  
only.

hekod-dekod (Sad. *hekor-bekor*)  
I, abs. n., the shakiness, looseness  
of a handle, in entr'd. to *huxgāra-*  
*hoxgōro*: ne *hakera hekod-dekod*  
*bairuartam*; ne *hekod-dekodte mama*  
*miado kā sakukūn*, I did not like at  
all to cut with this axe on account  
of the shakiness of its handle.

II. adj., with a shaky handle : mind

*hekoždekož* hakeina namukada mamado kājina pokōtoea. Also used as adj. noun: ne *hekoždekož* pacartam, wedge up this shaky handle.

III. trs., (1) to fit a handle too loosely: ne hake pīcar kam pokōto-kedam *hekoždekožkeda*. (2) to use an implement in such a way that its handle becomes shaky: sūn parate ne hakeo *hekoždekožkeda*, by twisting this axe in the firewood he was splitting, he loosened its handle.

IV. intrs., (1) in the df. prst., of an implement, to get or have a shaky handle: haketaina *hekoždekožtana*. (2) in prsl., with inserted prsl. prn., to find a handle too shaky: hake *hekoždekožkina*.

*hekoždekož-en* rfx. v., used in jest or displeasure and by people who speak aloud to themselves. It personifies the implement: ama, hake (or hake he) alom *hekoždekodena*, do not, O axe, render thyself shaky; aīnā hakedo puragee *hekoždekodentana*, my axe is rendering itself very shaky.

*hekoždekož-o* p. v., (1) to be fitted with a handle in such a manner that it shakes. (2) to have a handle that becomes shaky: kuḷlam *hekoždekožjana*.

**hekož, hekož-bekož, hekož-hekož** see under *hekēre* and *hekērebekēre*.

**hekorod** syn. of *torpo*, in jest or displeasure, I. trs. caus., to seat smb. with the bottom resting on the ground: hon cenamente durarem *hekorodlāia?* taōmte hobetanre lījkom hēōtēpōea, why didst thou

put the baby to sit in the dust? Afterwards when thou wilt carry it on thy hip thou wilt dirty thy cloth. *hekorod-en* rfx. v., to seat oneself, or sit, with one's bottom on the ground, in entrd. to *duh*, general term; *kocokocoge duh*, to sit on smth. elevated above the ground: enaaā-tem *hekorodakana*, kamī ei banaa? *hekorod-o* p. v., syn. of *duhsakurug*, to sink, or fall on one's bottom: jiladjanēi *hekorodjana*.

II. adv., with the affs. *ange*, *ge*, *oge*, modifying *duh*. *Hekorodoge* may also modify *tabogg*, to fall.

**hekorod-bagelo** syn. of *hekorod-o*.

**hekor-bekor, hekor-hekor, hekōro, hekōro bekōro, hekōro hekōro** see under *bekere* and *bekerebekere*.

**hē-kuta** intrs., to say 'yes' several times in quick succession: *hēkuta-ketoe*.

**hela** Has. *ela* Nag. with or without the aff. of address *er*, *na*, *ga*, *hale*, etc., *helaca* being often contracted into *helā*, interjection of sad surprise.

\***helaō** (Sad. *helāch*; Or. *helāhā' anā*) 1<sup>o</sup> syn. of *aea*, but not used in the repr. v. 2<sup>o</sup> in connexion with bullocks or buffaloes, trs., to drive cattle into a standing crop to graze it off. This, when a late variety of paddy grows too luxuriantly, is done deliberately before the low field is ploughed to loosen the soil around the young plants, i.e., within a month after the sowing: the effect is wealth of side shoots and consequently a considerable increase in the production of ears. It is also



**hel-ara**

done on the higher terraced fields when the crop has failed through want of rain and is not worth reaping. The term is however also used when cattle are driven into, or allowed to enter, a crop out of mischief or carelessness on the part of the cowherds: *seledakan ločonare nriko kako helaðkoa*, people do not put the cattle to graze a low field where an early variety of paddy has been mixed with the late variety.

*helað-n* reflex. v., of carelessly herded cattle, to enter a field and graze the crop: *gupini čurumakana, kerako-do babareko helaðnjana*.

*helað-g* p. v., of cattle, to be driven into a standing crop to graze it; or not to be prevented from grazing it: *ne ločonare kerako alokako helaðg, seledakana*, let the buffaloes not be allowed to graze in this rice field, an early variety and a late one are sown together in it.

**hel-ara hel-hara** I. sbst., *Millettia auriculata*, Bak.; Papilionaceae,—a very large, stout, woody climber with odd-pinnate, alternate leaves, the 7-9 leaflets of which are opposite; with fascicled flowers and flattened silky pods. It is often met as an erect tree. The leaves are cut for fodder. Any part of the plant is pounded and thrown in water to poison fish.

II. trs., to poison water or fish with pounded *hela*: *đobako helarakeda*; *haikoko helarakeðkoa*.

*hela-g* p. v., corresponding meaning: *ne đoba helaralena*; *haiko hela-raqka*.

**helę-tũl**

**helelað, helelelað** (H. *lilianā*) trs., to excite a dog: to excite butting buffaloes. They say also *helað, acu* and, in the case of a dog, *liliað*. The cry to excite a dog is *lelelele!* or *liha! liha!* The cry to excite butting buffaloes is *hel!* *hel!* *hel!*

**helę-tũl** (derived from *holę* and *tũl*) I. abs. n., irresoluteness, inconstancy: *ne hořoř helętũl čiułað kã cabařtana*.

II. adj., (1) with *hořoř*, an irresolute or inconstant person: *nelekan helętũl hořokoř kajire alom bedana*, do not be deceived by the promises of such inconstant people. (2) with *kaji*, speech showing irresolution or inconstancy: *amař helętũl kaji ařum kã sanařařia, sōjete kajitam, hēredo hē, kūredo kāge*, I do not want to listen to thy irresolute words, speak straight away, if it is to be yes, say yes, if it is to be no, say no.

III. trs., (1) to show irresolution in one's way of speaking; to invoke pretexts for putting off what one has agreed to: *kuliřjale "senam ci?" mente, mendoe helętũlkeđlea*. (2) to withdraw one's promised help: *baba ir cabajana honař mendo miađni helętũlkeđlea*.

IV. intrs., (1) prsl., in the df. prst., to be irresolute or inconstant: *helętũltanae*. (2) imprsl., with inserted prsl. prn., to feel irresolute; to feel inclined not to keep one's word or to give up one's intention: *enečeredoe monekečřakađ taikena, tisinařapa helętũlřjāia*.

*helētū-n* rflx. v., (1) to show oneself irresolute or inconstant : kamiree *helētūna*, he is inconstant in his work. (2) syn. of *katikutin*, of a bullock, to hamper in any way the progress of the team, v g., by turning sideways or by lying down : miad urī sapatugea, miad urītaia *helētūna*, one of my bullocks is all right, the other does all kinds of things that hamper the progress of the team.

*helētū-q* p. v., to take the habit of irresolution or inconstancy : ne hōro *helētūjana*.

IV. adv., with or without the affx. *ange*, *ge tan*, *tange*, modifying *kujī*, *kami*, *rika*, *rikan*.

**hēl.mēl** jingle of *mēl*, syn. of *hritipiriti*.

**he'o** Sad. *helo karek* ; Or. *helo nanna*, to kill fish by simple muddying of confined water) syn. of *ruh*, I. adj., with *haiko*, fish poisoned to catch them : *helo haikoa* potare bisi taia ei kā ?

II. trs., (1) to poison fish by means of one of the various plants used for the purpose : oko dōbaren hui-kope *helolekkoa* ? (2) to poison the water in order to catch fish : oko dōbape *heloleda* ?

*helo-q* p. v., of fish or water, to be poisoned for catching the fish.

*he-n-elo* vrb. n., (1) the amount of thus poisoning : tisia ape hatu hōroko ne gara *heneloko* helokeda, mōrēaturia bāri dōbako sarēkeda, to-day the people of your village poisoned this river to such an extent that only a few of the pools have been spared : ne dōbado *henelole*

helokeda, undukoren karikom tāteko goḡjana, we put so much poison in this pool that even the crabs hidden in holes have died. (2) the act : misa *henelote* kako goḡcabalena, orq bar dakileka curcule lagaōkeda, not all the fish died by the first poisoning, we have thrown into the water two more baskets of Casearia tomentosa fruits. (3) the fish caught by poisoning the water : hola *henelokohu* (or *henelo* [haikobu] utukoa, tisiakodo bāmentebu rōrotakoa,, let us stew the fishes caught yesterday and put to dry, for use at the flower feast, those we caught to-day.

**helo** (Sinh. *soltā*, to shake) I. trs., (1) to shake the liquid contents of a closed vessel : botolo *heloeme* ; ranu *heloeme*, aūrim nūre. (2) to shake, i.e., to upset, the country by invasion, raids, war, massacres, riots, revolution, rebellion : telenagabargiko disum purasako *helokeda*. (3) to stir and mix water and mud with the feet in a drained pool or in a low rice field after the paddy has been reaped, for the purpose of causing the fish to leap on the surface and so discover and catch them : sūṛiko *helokore* enarako namoa, one will not discover the *sūṛi* fishes until one stirs them in the water and mud ; losod dāloko *heloea*, they shake the water and mud together. (4) to stir mud and water by wallowing in it : ne dōba kerako *helokeda* cnate pondeakana. (5) to cause to lurch ; to cause to sway : moḡ botolo arkige *helokia* ne hōrodo.

## helo

(6) to cause liquid to shake in the stomach : nirtige lāī (or lāire dā) *helo-keda*. (7) to cause to waver : kajite iniā monko *helo-keda*.

II. intrs., (1) prsl., to lurch, or sway, under a heavy weight, under the influence of drink, or in a trance : *he'otanae*. (2) syn. of *dgdg*, *dokol*, of a liquid, to shake in the stomach : lāire (or lāire dā) *helo-tana*. (3) of the mind, to shake, i.e., to hesitate, to doubt : iniā mon *helo-tana*. (4) imprsl., in the two last meanings : lāī (or lāire dā) *helojgīnā* ; mon *helojgīnā*.

*helo-g p. v.*, (1) to be shaken in a vessel or bottle : botolore ranu *helojana* ; botolo *helojana*. (2) of the country, to be upset, shaken : teleagabargiko hijulen dipli disum *helojana*. (3) of water and mud to be stirred and mixed with the feet for the purpose of discovering and catching the fish : dobado anjēljana, mendo aūrige *helooa*. (4) of mud and water to be wallowed in : doba kerakoto *helojana*. (5) to be caused to lurch or sway : mođ botolo arki-teko *helooa*. (6) of the stomach, to be caused to shake : dā nūjōkeloge nirbaralere lāī (or lāire dā) *helooa*. (7) to be caused to doubt or hesitate : inkua kajite aiñā mon *helojana*.

*he-n-elo vrb. n.*, (1) the extent in the 7 meanings above : botolore ranu *henelo* heloeme dāq jamacabaqa ; disumdo *henelo* helojana, miad kūr rati kā pocoleni, the country was in a turmoil on the four points of the compass. (2) the act

## helo giri

in the same meanings : *henelote* ranu dāq meswa (3) the mud and water stirred by wallowing : mendo kerakoa *henelo* ei ? Is this d's urbed water the result of the buffaloes' wallowing ?

*helo-ader* trs., of a wave, to carry smth. back with it when receding from the shore.

*heloadz p p. v.*, to be carried by a wave from the shore into the water.

*helo-delo, hila-delo* (SAL. ; Or) I. sbst., a jolting or shaking to and fro : gāire oro jahajre *helodelo* hobaoa.

II. trs., to shake smth. to and fro : ranu aūrige nūr *he'oheloeme*, shake the bottle before taking the medicine.

III. intrs., (1) prsl., of a cart, to jolt ; of a ship, to pitch and roll : gāi *helodelotana*. (2) imprsl., with inserted prsl. prn., to feel the jolting of a cart or the pitching or rolling of a ship : *helodelojgīnt*.

*helodelo-n* rflx. v., to lurch ; to sway to right and left : Lutan horoko *helodelona*.

*helodelo-g p. v.*, to be jolted ; to be shaken to and fro : gāire *helodelo-otoko* ulaca misamisa, the jolting of a cart sometimes causes one to vomit.

IV. adv., with or without the affxs. *ange, ge, oge, tan, tange*, modifying *eklay, rika, rikag*, so as to shake, so as to be shaken.

*helo-giri* trs., (1) to spill by shaking the vessel : tokage caui dupilaujad taikena, isu dā *helogirikedā*. (2) to cause to lurch to a degree, i.e., to make quite drunk : holi miđ botolo arki *he'ogirikiñā*.

## helo-nam

*helogiri-g* p. v., (1) to be spilled by the shaking of the vessel. (2) to be made, or become, quite drunk.

**helo-nam** trs., to discover fish by stirring the water and mud : *miad* *haiia helonamkia*, *kaiia* *sih-darijana*.

*helonam-g* p. v., of fish, to be thus found.

**helo-urua** trs., of a wave, to deposit smth. on the shore.

*helouurua-g* p. v., to be deposited on the shore by a wave.

**helta** sbst., (1) a young bamboo shoot. These bamboo shoots are either stewed whilst they are fresh or they are prepared as explained under *hunda* : *helta* *petetem* *senaei* ? Wilt thou go (to the forest) to pluck bamboo shoots ? (2) the cone of clay on the potter's wheel before he hollows it out : *ama helta* *koe-tara*, *sih-ojeene*, the cone of clay on thy wheel is askance, push it straight. Note the saying : *heltare* *karedo* *madre ei* ? Itly., is it to be when it is a young shoot or when it has become a grown bamboo ? i.e., (1) Children must be corrected whilst they are young and pliable. (2) When wilt thou help thy father in his work if not whilst thou art young and unmarried ? Later thou wilt have to work for the sustenance of thy wife and children.

**hemankore** and **hemankote** see under *emankore* and *emankote*.

**hē-mar** interjection, all right ! The first part of the epd. may take the following afxs. of address : *haĩ*, to equals, children, and inferiors.

## henaq

*gaĩ*, to parents and superiors : *naĩ*, to women and girls. These afxs. are never used when addressing people of another race. The aspirates may be dropped : *ēmar*, *ēaĩmar*.

**hē-mar-tobe** interjection, all right, then ! It inserts the same afxs. as *hēmar* and the aspirates may be dropped.

**hembōrom**, **hembrom**, **hemōrom**, **hemrom** *file* Haines, syn. of *buduru*.

**Hembōrom**, **Hembrom**, **Hemōrom**, **Hemrom** name of a clan of the Mundas. See under *kaĩ*.

**hempa** var. of **khempa**.

**hemrom** and **Hemrom** vars. of *hembōrom* and *Hemōrom*.

**hen** var. of *en*. This aspirated form frequently connotes hatred or contempt ; it is always used instead of *en*, when accompanied by a gesture pointing out the people in question : *hen* *arakatiko* ! Those scoundrels of coolie-itchers !

**hena** Kera var. of *menq*.

**henaq**, **hepaq** Has. **kepaq** Nag. (Or. *hedde*, neat) I. adj., placed so as to touch smth. : *henaq* *poṭom* *gasākaōngtape*, shove off a little the rice bale which touches (the wall).

II. trs., to place close against smth. : *poṭom* *paerire* *alope* *henaqcu* *ko* *nidirea*, do not place the rice bale close against the wall, the white-ants will attack it.

III. intrs., to touch smth. : *oṛa* *tarasage* *dabaakana*, enamente *ra-cātana* *oṛa* *dabasara* *kunṭa* *larātana*, *eṭa* *kunṭado* *paerisa* *henaqtana*,

## henad-aun

a verandah has been made on one side of the house and there the roof leans over, the supporting poles leaning away from the wall, but on the other side they lean against the wall.

*henad-en* rflx. v., to sit or stand close against smth. : paerire alom *henadena*, parkangre duh-ne.

*hep-enad* repr. v., to sit or stand close against each other : *hepenad-tanape*, parkaparka duhpe.

*henad-g* p. v., to be placed close against smth : caŋu paerire *henadakana*.

*he-n-epad*, *ke-n-epad* (not *hencenad* instead of which *henad* is used), vrb n., (1) the duration of closeness against smth. : *henade* *henaden-jana*, miŋeokoŋ raŋi kae hisaŋbara-kena, he kept close against it so long that he did not move from his position even once. (2) the thing put close against another : nea okoŋa *henepad*? Who has placed this so close against that?

IV. adv., with the afxs. *ange*, *gc*, *oge*, modifying *do*, *manduŋ*.

V. adverbial afx. to prds., close against smth.

**henad-aun** and **henad-idin** (and vars. as above) rflx. v., to move this way or that way, keeping close against, v. g., a wall.

**henad-japa** (and vars. as above) empathic syn. of *henad*.

**he-naŋ-mar** see under *hamar*.

**hende** I. abs. n., blackness, as described under the adj. : ape ŋola hoŋokore purate *hende* mena, eseldo apiupun hoŋore mena.

## hende

II. adj., (1) having any shade of black, blue, violet or green, in entrd. to *pundi*, white, whitish or pale coloured, and *ara*, red, brown, ochreous, orange or yellow. These three terms are often specified by comparisons with flowers or other objects : *tasadleka hende*, grass green ; *sirmaleka hende*, azure blue ; *benagaraleka hende*, dark violet like a brinjal. The foreign terms *harar*, green and *lil*, blue are coming into use. (2) of the human skin, decidedly black, in entrd. to *sunumpur*, dark or bronze ; *escl*, light brown, light bronze, rather fair ; *paŋgela*, fair (of natives), very light coloured ; *pundi*, white, *ara*, red, both used of Europeans.

III. trs., to blacken, to paint black, blue, violet or green : sarsiakan kaŋare piŋikesariŋa rasi gosŋkeatee *hendekeda*, by applying to it the juice of the *Eclipta alba*, he blackened the skin of his feet where they had become sore under the action of wet sand during the rains.

*hende-n* rflx. v., to blacken oneself : rolate taramara hoŋoko ŋatako *hendena* sugaranmente, some people, to look nice, blacken their teeth by chewing *Terminalia chebula* fruits.

*hende-g* p. v., to be blackened ; to become black ; to be painted black, blue, violet or green : hoŋoko moŋ canduleka jeŋere kũh kamijanreko *hendea*, the skin of people (Mundas) who work strenuously, exposed to the sun, for a month, becomes black ; bia huŋlja, goŋdo kae goŋ-jana, mendo hoŋmo *hendelena* ;

**hende demcuad**

mođ candyleka hendegge taikena, he was bitten by a snake, he did not die of it but his body turned black and remained so for about a month; balare kalu hendegtanloge mandī omorogoa, at a betrothal or marriage feast the leaf plates are refilled as soon as the green of the bottom appears, i.e., as soon as they are nearly empty.

he-n-ende vrb. n., the extent or intensity of blackness: en hojo henende hendea, harāra kāuge tūrme, he is as black as a corby.

**hende demcuad**, **hende đimcuā**, **hende đincua**, **hende đincua** Has. **hende đhicua** Nag. sb t., the Kingcrow, *Dicrurus macrocercus*, in entrd. to *burudemcuad* and *kabra demcuad*.

**hende guđulu** Nag. syn. of *bicagurulu* Has.

**hende kaķaka** Nag. syn. of **hende serofo** Has. sbst., the Black Stork, *Ciconia nigra*, called also beefsteak-bird because its flesh is free from the fishy taste which renders the white stork *pundī kaķaka*, unpalatable to Europeans. The Mundas eat both kinds. The black stork is black on the back and wings, white underneath. It is somewhat smaller than the white one.

**hende-kaūsa** I. sbst., the colour of horses, dogs or goats, when it is either speckled or pied black and white, in entrd. to *arakaūsa*, speckled or pied black and buff or brown; and *kaūsa*, black and white or black and buff: *miad sadomre hendekaūsa menā miadniredo arā*

**hende serofo**

*eskargea*.

II. adj., coloured as described. Also used as adj. noun: *miad hendekaūsale kiriaakana*.

*hendekaūsa-o* p. v., to get this colour: *alea miad merom hendekaūsaakana*, one of our goats is speckled black and white.

**hendeleka** adv., darkly, like black, blue, violet or green, modifying *raa, lelo*.

**hendelekan** adj., blackish, dark, bluish, greenish: *enara raa hendelekagea*, its colour is blackish.

**hende-pundī** in connexion with *međ*, eyes, I. trs., to stare about showing again and again the white of the eyes, either in anger or in wonder: *mede hendepundijada*; *kadrajante mede hendepundikelele*, getting angry he rolled his eyes at us.

*hendepundī-n* rflx. v., same meaning: *međ enka alom hendepundina*.

II. adv., with or without the affs. *ange, ge, oge, tan, tange*, modifying *međ, međbara, arid, aridbara, lel, lelbara*: *hendepunditane lelbara-jaiña*.

**hende rambāra**, **hende rambara**, **hende ramra** (II. *urid*) sbst., *Phaseolus Mungo*, Linn.; *Papilionaceae*,—a very common pulse crop: a scandent or subscandent herb with pinnately 3-foliate leaves, yellow flowers and erect black-seeded pods.

**hende-sāōra** syn. of *hendekaūsa*, but used of cattle.

**hende serofo** Has. syn. of *hende kaķaka* Nag.

**hendo**

**hendo** Has. syn. of *dudvað* Nag.  
I. adj., with *kaji*, a mild, benevolent reproach; a simple rebuke which, if not too frequent, cannot give rise to a quarrel: *honkodo crangle-kore enaako sōjcoa, maparankodo hendo kajiteoko sōjcoa*. Also used as adj. noun.

II. trs., to rebuke mildly: *hendo-kjale*.

*ho-p-endo* repr. v., to rebuke each other mildly: *hependokenakia*.

*hendo-g* p. v., to be rebuked mildly: *apisalekae hendojana, enreo kae sojenjana*.

*he-n-endo* vrb. n., protraction or frequency in rebuking: *henendole hendokiae esquterjana*, we rebuked him so long that he got quite displeased.

**hendoro-hesoro** Has. jingle of *hendo* with the same meaning, but used also as adv. with or without the afxs. *ange, ge, gge, tan, tange*, modifying *rika, kai*: *hendorohesogotanle rikakja*. It has no repr. v. and no vrb. n.

**hendur** Nag. adv., (1) generally with the afx. *re*, syn. of *enre*, there, yonder. (2) also with the afx. *te*, syn. of *ente*, thither: *hendur senlenme*.

**hendur-nendur** adv., (1) also with the afx. *re* (twice or at the end only), syn. of *enrenere*, here and there. (2) also with the afx. *te* (twice or at the end only), syn. of *entenete*, hither and thither.

**hende, hendere** Nag. vars. of *ende, endere*, syns. of *enre*.

**hende-mende** Nag. (Sad. *hender*

**hende-nende**

*bender*) I. sbst., the act of putting off smth. under all kinds of false pretexts: *inia hendemende lolte* (or *aĩumte*) *mukñajaneiasiiñ hokauterjana*, discouraged, I stopped asking, when I saw how he was always putting me off.

II. adj., with *horo*, a person with the habit of acting thus: *hendemende horokolo bisuās banoa*. (2) with *kaji*, a false pretext for putting off smth.: *hendemende kaji alom urutaea, omeredo omeme, kāredo kā meneme*, do not put us off with a false hope, if thou hast a mind to give, give; if thou hast not, say no.

III. trs., (1) to put smth. off again and again under all kinds of false pretexts: *hendemendeked'eeae*. (2) to put smth. off in this manner: *talabe hendemendekedatoina*, or *talabe hendemendekediña*, he has found all kinds of false pretexts to put off again and again giving me my wages. (3) to invoke false pretexts to put smth. off: *kajiñ hendemendekeda*.

IV. intrs., same meanings: *siñle acukiae hendemendekeda*.

*hendemende-n* rflx. v., same meanings: *alom hendemendena, omredo omeme kāredo kā meneme*.

*hendemende-g* p. v., corresponding meanings: *miq candatqātele hendemendeqtana, aĩñ talah hendemendeqtana*; *talabing hendemendeqtana*; *kaji hendemendejana*.

V. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *kaji, rika, rikan*.

**hende-nende, hendere-nendere** Nag. vars. of *endenende, enderenendere*,

## hender

syns. of *envenere*.

**hender, hērcer** (Sad.) cfr. *hejer*, *henjer*, I. sbst., the condition of a field so grazed off that the ground can be seen : ne pīrā *hender* lelte mundētana purā saŋgige urīko nere gupilena.

II. adj., (1) with *pīrā*, a high ground when the grass has been grazed close to the ground ; *hender* pīrte urīko alom harkoa, kak) bīo. Also used as adj. noun : ne *henderre* alom gupikoa tasadukansāte harkom (2) with *bq̄*, a close-cropped head : amā *hender* bq̄te bugi naminā jētem sātiādaritana ! It is a wonder that thou canst bear so well the sun on thy close-cropped head ! The cpd. *henderbq̄* is used as adj. and adj. noun referring to men : nī okoren *henderbq̄* ? From where hails this close-cropped fellow ? (2) with *laco*, a beard or moustache either close-cropped or badly shaven. The cpd. *henderlaco* is applied to men as adj. and adj. noun. (4) with *seta* or *merom*, syn. of *har*, a dog or goat with only spare hairs left, owing to mange. Also used as adj. noun : nīdo okoēā *hender* ?

III. trs., (1) syn. of *atinghender*, *irhender*, *jomhender*, *sidhender*, to reap, pluck or graze off grass or herbs close to the ground : kode bugige haratan taikena, tisiādo meromko *henderkeda* ; kodeaṛako *henderkeda*, they have plucked close to the ground the young Eleusine plants to eat them. (2) syn. of *laṭaʼhender*, to give smb. a close crop : ne hon *hendertaipe*, kao

## hender

*nakina*. (3) syn. of *tudhender*, *gotā-hender*, to pluck out the hairs, or scratch them off, so that the skin appears between what is left of them : kasuakun seta ūbe *henderkeda* ; inīdo kao heōona gucu piātee *henderrea*, he does not shave, he plucks out with pincers the hairs of of his beard.

*hender-en* rflx. v., (1) to get one's hair cut quite short. (2) to pluck out one's hair one by one : gucu piātee *henderena*. (3) to scratch off one's hair : kasuatan seta gotā-gotāte gotāe *henderenjana*.

*he-p-ender* repr. v., (1) to give each other a close crop. (2) to pluck out partly each other's hair or feathers : etagasimkina topoāte bq̄kina *hependerjana*, two hens in a fight partly plucked each other's head.

*hender-q* p. v., (1) meanings corresp. to the trs. (2) syn. of *ururuhenderq*, of hair, to fall out by itself so that what remains is very spare ; of the skin, to become visible on this account.

*he-n-ender* vrb. n., (1) the extent to which (in the various above meanings) : kododo *henenderko* *henderkeda* sīrījanleka atākaroṭana, they have plucked the Eleusine plants so often that they look as if poisoned (i.e., as if impaired in their growth). (2) the act : kode misa *henenderte* kā sīrījana, mendo kanekaneko *henderkeda*. (3) the result, i.e., the thing as showing signs of having been grazed off, etc. : neado apeā urīko *henendergejā*, this must have been eaten off by your cattle.



## hendere

V. adv., with or without the afxs *ange*, *ge*, *ge*, modifying *let*, *atim*, *jom*, *ir*, *sul*, *latah*, *got*, *arup*, *hoio*, *tud*.

**hendere** and **hendere-hendere** vars. of *eare* and *carencie*.

**hender-putur** I. adj., (1) with *bā*, *onen*, hair or beard so shavel that the epiderm has been taken off in places, and in other places hairs remain standing : *iniq henderputur bā letto* *hopoko landanitana*. (2) with the other parts of the body, where the skin has been erased in several places : *henderputur tire* *manisunumia* *goqtada*, *caṭapaṭaōkijūa*. (3) with *ete*, a field where the plough has jumped over many spots : *henderputur ete dā gamalente* *sīruayka*.

II. trs., (1) to shave smb., erasing the skin in some places and not taking off the hair in other places : *hoṭotanree* *henderputurkijūa*. (2) to cause many erasions of the skin : *orkite* *deako* *henderputurkijūa*. (3) to leave many unploughed spots in a field, where the plough jumps instead of cutting : *sitanre* *loṭone* *henderputurkeda*.

**henderputur-en** rfx. v., (1) to shave oneself as described. (2) to cause erasions of one's own skin : *cilekate* *goṭa tīm* *henderputurenjana*?

**henderputur-g** p. v., (1) to be shaved as described. (2) to get erasions of the skin : *iskulhon* *nirtanreko* *sahki* *ade* *baṭibaranjana*, *ente* *hoṭotanko* *orkia*, *goṭa* *hormoe* *henderputurjana*, they caught a runaway beader of the school, he let himself fall on the ground and they

## henja

(the other boarders) dragged him along as he lay : his whole body is covered with erasions of the skin. (3) to be ploughed as described : *sitanre* *loṭona* *henderputurjana*.

III. adv., with or without the afxs. *ange*, *ge*, *ge*, *tan*, *tenge*, modifying *hoio*, or, *si*, *let* : *henderputurtane* *hoṭokijū* ; *henderputurange* *lellia* ; *henderputurange* *loṭona* *sikeda*.

IV. adverbial afx to *atim*, *jom*, *ir*, *sul*, *latah*, *tud*, *got*.

**hendo** syn. of *hender*, but only when there is question of grass, food grains or potherbs. It may be affixed to *atim*, *ir*, *jom*, *sul*.

**heng** var. of *eng*, also in the phrases : *eng ea* *kijido* ! *eng cia* (or *coa*) *kā* ? *eng dāa* (or *deraa*) *enka-tani* ! *enge* ! *eng honaa* !

**henmankore** and **henmankote** see under *emankore*, *emankote*.

**henj** var. of *inj*, that one. It is often used in jest, displeasure or contempt.

**henja** Has. Nag. syn. of *kici* Nag I. sbst., (1) the dirt gathering on the lids of sore eyes : *med ābiano* *henjate* *pereakana*, wash his eyes, they are full of a dirty deposit. (2) soreness of the eyes causing a deposit of dirt on the lids and lashes : *nimir* *henja* *namakāia*, *janaō* *setaree* *jer-leoa*, his eyes are sore at present, every morning the lids stick together with a crust of dirt. Note the proverb : *apāna* *henja* *sida* *giṛi* *lagatīaa*, said to people who speak ill of others : cure thy own defect before thou speakest of those of others : *medice cura leipsum*.

## henja-peta

II. adj., (1) with *med*, eyes with a dirty deposit : ama *henja med* ābenme. The epd. *henjmed* is applied to people both as adj. and adj. noun. (2) with *horo*, a person with eyes having a deposit of dirt : *henja liṭa sadom kudaōlapāree jitaō'ena*, (tale), the dirty-eyed youngest brother got the victory in the horse race.

III. intrs., (1) prsl., in the df. prst., to get a dry deposit in the eyes : nimir *medkājate* betekane *henjātana*. (2) imprsl., with inserted prsl. prn., to suffer from dirty deposits in the eyes : nimir aīno *henjajā'na*.

*henja-gg* p. v., (1) of the eyes, to get a deposit of dirt : *med henjaggtana*. (2) of a person, to get affected with dirty deposits in the eyes : *henjaggtanae*.

*he-n-enja* vrb. n., the extent to which a deposit of dirt gathers on the eyelids and lashes : *henenjae* *henjajana* *hormoe sirjuterjana*, his eyes have such a deposit (through conjunctivitis) that his body smells.

*henjagge* adv., modifying *duḥ*, *taṛṇ*, *lel*, *lelbara*, in the fig. meaning : for a long time ; so that the eyes are sore, or ache, of it.

**henja-peta** (Sad. *henje-pete*) jingle of *henja*, referring to any ailment which causes dirty deposits in the eyes (Cfr. *sulū'putu*), and constructed like *henja* but without vrb. n., and with or without the afixs. *ange*, *ge*, *gge*, *tan*, *tange*, when, as adv., it modifies *rikaq*. It is not used in the fig. meaning of *henjagge*.

**henjel**, **henjel-henjel** vars. of *hejel*. **henjerata** var. of *hejerata*.

## henako-bendōro

**henjere** Has. *hejer*. Nag. I. adj., syn. of *henjerekan* : *henjere kita galaaacabatim*.

II. trs., to break off the pinnae from the axis of a 1-2-3 pinnate leaf, in entrd. to *ceggere*, *hoe*, to break off a small branch or ordinary twig ; *ceggora*, to tear off a branch ; *ceggara*, to tear off a branch, to tear cloth, paper, etc. ; *lajar*, *ljar*, to tear off a whole thick branch by bending it : *mungaara darnateko ceggerearāguā ente henjerekece* *haṭaroko hodea*, they break off and take from the tree the 3-pinnate leaves of the Moringa, and having broken off the pinnae, they pull them between the fingers and so strip the leaflets over a winnowing basket.

*henjere-g* p. v., corresp. meaning.

*he-n-enjere* vrb. n., the extent to which pinnae are broken off : *henenjerce* *henjer* *hundiḱoda bar paṭireojā kā galaaacabaa*. (2) the pinnae broken off : *nea cimateara henenjere*. When were these pinnae broken off from the main axis of the leaves?

**henpa** var. of *enpa*.

**henaga** syn. of *gesa* but often connoting more strength.

**henakēre**, **henakoḱ**, **henakor**, **henakōro** vars. of *bekēre*, adj. noun.

**henakēre henakēre**, **henako-bendōro**, **henakoḱ-benakoḱ**, **henakor-benakor**, **henakōro-benakōro** vars. of *hekēre-bekēre*.

**henakēre-henakēre**, **henakoḱ-benakoḱ**, **henakor-benakor**, **henakōro-benakōro** vars. of *bekērebekēre*.

**henako-bendōro** var. of *hekērebekēre*.

heŋko-beŋko var. of *aŋkabuŋka*.

heŋkoŋ-deŋkoŋ var. of *hekepe-*  
*le bere*, but used only of limping.

heŋkoŋ-beŋkoŋ (1) var. of *hekepe-*  
*le bere*. (2) var. of *aŋkabuŋka*.

heŋ Nag. var. of *habe* Has.

heða (H. Sad. Or. *heṛā*) I. abstr.  
habitude; wont; practice in some  
kind of work: enarŋ heða banoa  
mente aŋrile sekēraea.

II. adj., (1) accustomed, in the  
habit, used to or addicted to: heða  
urilŋ naðanŋ joŋataipe. (2) customary,  
usual, wonted: heða kamiredo ŋamuŋi  
kamiāte buŋinge laga aŋkaroa, in  
performing a usual work one does  
not get as tired as in an unwonted  
work; heða jagardo sekēraŋtege  
kaj daŋroa, a language to which one  
is used can be spoken pretty fast.

III. trs., (1) with a double d. o.,  
to accustom, inure, to smth.: erarŋe  
heðakedŋkoa, they do no more mind  
his scoldings; iŋa babai kamiŋ  
heðakedŋlea, he has trained us to  
make bricks. (2) with smb. as single  
d. o., to familiarize smb., to put smb.  
on friendly terms: sansārkoŋ heða-  
akadŋkoe taikena, he had accustomed  
even the pagans to feel at ease with  
him. (3) with smth. as single d. o.,  
to get accustomed, inured, to smth.:  
iŋa bai kamiko heðaakada; iniŋ  
erako heðakeda, they have got  
inured to his scoldings, they do no  
more mind them. (4) with smb. as  
d. o., and smth. with the afxs. *re*  
or *te*, to accustom, train, inure to  
smth.: iŋa kamiree heðakedŋkoa;  
eraste heðakedŋkoa, they are used to  
his scoldings.

IV. intrs., (1) prsl., to be accustom-  
ed, to feel at home: ne hon nādo  
iskulree heðatana. (2) imprsl., to feel  
at home: to feel at ease with people:  
en hatule kupulŋia senkena, heða-  
kŋŋa.

heṇa-n intr. v., (1) to take the habit  
of smth.: hoŋo kaji alom heðana.  
(2) to accustom oneself to sub. or  
smth.: iskule heðana ei kŋ? Will  
he accustom himself to the school?  
he-p-eða repr. v., to get accustomed  
to each other: aŋrikiŋa hepeðŋ.

heða-ŋ p. v., (1) to get accustomed,  
trained, inured: olpaŋaðree heðaŋka.  
(2) to be, or become, familiarized:  
ne hon gomketaree heðaakana, kae  
boroia, this child has become  
familiarized with the European  
gentleman, it is no more afraid  
of him: ne hon nādo iskulree heða-  
akana, this child feels at home now  
in the school.

he-n-eða vrb. n., (1) the extent to  
which one gets accustomed: gomke  
neren honko heneðae heðakedŋkoa,  
jetae kako boroia. (2) the habit,  
inurement, familiarity: goŋbāromre  
sida heneðadŋe riŋakada, eŋa somtee  
heðarŋantana, he has lost his first  
inurement in carrying things with  
a pole, he inures himself to it once  
more. (3) the act of accustoming,  
inuring, training: ne hon aleŋ  
heneðate iskulre kae heðaŋtana, nir-  
geaejŋ, this boy does not get used  
to the school by our efforts to make  
him feel at home (i.e., in spite of  
our efforts), he may run away one of  
these days.

V. adv., (1) with the afxs. *ange*, *ge*,

modifying *a!akar*: en hatute kupu-  
lqia senkena, *heōagera* atākarkeda,  
I went on a visit to that village and  
felt at home there. (2) with the afx.  
*oge*, modifying *tain*, used in jest or  
displeasure, with the meaning of, to  
remain too long.

VI. adverbial afx. to prds., to  
accustom oneself being affected by,  
or doing, the action denoted by the  
first part of the opd.: *aŭumheōa*,  
*erazheōa*, *dalheōa*, *irheōa*, *jomheōa*,  
*lelheōa*, *nūheōa*, etc. As a rule the  
d. o. expressed is the d. o. of the  
first prd: *aēa honkoe erazheōaked-*  
*koa*, he has taken the habit of  
scolding his children. Sometimes,  
as with *irheōa*, the implement used  
in performing the action stands as  
d. o. of the cpd.: *ne datarom kaira*  
*irheōakeda*, I am not used to reap  
with this sickle. These d. os. must  
be expressed also when the cpds. are  
used in the rflx. v.: *aēa honkoe*  
*erazheōanjana*.

**heol** I. sbst., instead of the cpds.:  
*barmahcol*, the wood dust resulting  
from boring with a gimlet; *entah-*  
*heol*, the earth thrown up around  
their holes by two kinds of field  
mice, the *pipicutu* and the *tumbacu-*  
*utu*; *guruheol*, the earth thrown up  
by a *guru*, field rat; *hutiheol*, the  
small stones gathered around the  
entrance to its hole by the *hutiŋa*,  
a kind of mouse living in old white-  
ants' nests, or on waste ground, in  
holes around which no earth is  
thrown up. It is said that the  
earth is carried to a distance, only  
the little stones being left around

the entrance; *hutiheol*, the wood  
dust resulting from boring insects;  
*karākomheol*, the mud thrown up by  
crabs below the entrance to their  
holes; *muŋheol*, the earth thrown  
up by ants around the entrance to  
their nests.

II. trs. or intrs., to throw up earth,  
wood dust, mud, gravel, as describ-  
ed: *hutiako ruguŋko heolea*; *guŋu-*  
*ko nereko heolakada*.

III. intrs., imprsl., of wood dust, to  
be thrown up by a gimlet: *ne barma*  
*kā leserbēsea*, enamento sekēŋa *kā*  
*heoltana* (or *heolqtana*).

*heol-p* p. v., (1) of earth, wood dust,  
mud, gravel, to be thrown up as  
described: *karākomundu duurre*  
*losod heoloa*. (2) imprsl., same as  
the intrs.

*he-n-eol* vrb. n, the extent to which  
earth, etc., is thrown up: *guruŋko*  
*heneolko* *heolkeda*, *moŋ kaneuter*  
*miŋtarege hundiakana*, the field rats  
have thrown up so much earth that  
in one place there is enough to fill  
a basket.

**heola** (derived from *hale*) syn. of  
*ŋuŋi*, to mix powder with water.

**heol-hora** sbst., the opening by  
which rats and mice reject the earth  
when making their holes: *heolhora*  
*janaŋ tubidakan taina ad puŋtutula-*  
*teko urungholoa*, the opening by  
which rats and mice reject the earth  
from their holes is always obstructed,  
it is by the opening called  
*puŋtutula* that they go in and out.

**heor-jeor, heor-jeor** vars. of *eor-*  
*jeor*.

**hē orq, hēŋ** interjection, yes, of

## hepaḍ

## her

course.

**hepaḍ** var. of *henad*.

**hepebe-supusun** repr. v., to dance in turns carrying each other on the hip, as is sometimes done at the end of the *sumdibhél*.

**her** I. adj., (1) with *baba*, paddy used for seeds, but not sown in mud, in entrd. to *acāra baba*, paddy seeds sown in mud; *kuntababa*, paddy seeds fallen on the field and sprouting next year. These three phrases are used also of the plants grown from such seeds: *her babako ne sirma kūh gelejana*, *acārakodo kū mundijana*, the paddy plants sown in dry fields grew this year splendid ears, those sown in mud did not succeed well; *maha ne tsokorara soben her babako kurnula paparikeda*, ne kalondo pokōtoge omonlena, last year a succession of light rains spoiled all the rice seeds sown in dry soil in this valley, this year they have sprouted all right. Also used as adj. noun: ne sokorare *herdo* api aṛileka mona, in this valley there are three fields where the rice has been sown in dry soil; *alea herdo* lēsege omonakana: our paddy seeds sown in dry fields have come out well. (2) with *kode*, a field of sown Eleusine coracana, in entrd. to *roa kode*, a field wherein this millet has been transplanted. Also used as adj. noun.

**II. trs.**, (1) to sprinkle fine dry materials such as dust, sand, salt, etc., or besprinkle with them: *ama gaōre bukūni herlam*; *gaōdo bukūnite herlam*; *gaōre bukūnite her-*

*laine*. (2) to sow: *mani* (or *piṛi*) *aūrile herca*, we have not yet sown our mustard (or our high field). (3) with *rōg* as d. o., of Singbonga, to send or spread diseases or epidemics: *abu manoahonko candaae partedbu pāpjada enamente Harām haṭikuṭi rōga herlada*, we children of man, we sin at every step we take, this is why the Old One has spread all kinds of diseases. Note the phrases: (a) *medre dura her*, to sprinkle dust in smb.'s eyes, i.e., to speak shamelessly of bad things in the presence of children, whose innocence should be respected, or in the presence of neighbours or relatives. It is applied also to a young man and a maiden detected in private conversation by children, relatives or neighbours, because such a conversation is supposed to be necessarily bad: *ne harām honkoa medre dura herlana*, this old man speaks in the presence of children without respect for their innocence. (b) *pundi otere bende baba here mundikeda*, he knows how to sow black paddy in white soil, i.e., he can write.

**III. intrs.**, to sow: *aūrile herca*, we do not sow yet.

*her-ca* rflx. v., to besprinkle oneself with dust, sand, etc.: *gaōre bukūni herenjana*; *hatiko deare durako herena*, elephants throw dust on their backs.

*he-p-er* repr. v., to besprinkle each other with such materials: *ne honkina durakina hepertana, manatakinpe*.

## hera

## herbed

*her-q* p. v., (1) to get strewn; bukūni gaōre *herjana*; bukūnite gaō *herjana*; bukūnite gaōree *herjana*.

(2) to be sown: baba *herakana*: soben loōna *herakana*. (2) of diseases to be sent by Singbonga: soben jatikilikora rōg *herakana*, diseases have been spread all over the world by Singbonga. Note the phrases: modre dūpa *herq*; punđi otere hende baba *herq*.

*he-n-er* vrb. n., (1) the extent or amount of sowing: *henerhu* herca, bar pūre soben gorako lo-onako eabaqka, let us sow with a will and finish all our fields in two weeks.

(2) the act of sowing: ama *hener* ká taukajuna tārēre heiruapam, thy sowing is badly done, sow again over the places sown too thinly.

(3) the field which has been sown: nea okoq *hener*? Who has sown this? N. B. It occurs also in the adj. phrases, mod-sala *hener*, bar sala *hener*, etc., qualifying loōna or used as adj. nouns, a field of such size that it requires one, two, etc., mounds of seeds: mod-sala *hener* rajatariakana, a field requiring one mound of seeds, has been (bought and) registered.

*here* adj., destined to be sown: *here* baba; *here* guñulu; *here* loōna miadgea, roacado apia.

*herca*, *hereteg* sbst., seeds.

*herog* *herotea* sbst., fields to be sown: *herogdo* siakana mendo herca banaa, the fields to be sown are ploughed, but we have no seeds.

**hera** Nag. **hira** Has. (H. *hernā*

Or. *ernā*, to see) trs., to visit: kupulko *hiraitq* senkena; nida apia baba *hiraitq* senkena, during the night I visit d thrice my paddy fields.

*he-p-era* repr. v., to visit each other, to be on visiting terms: ape cenamente kape *hipiralana*?

*hera-q* p. v., to be visited: hongereko, misalekako *hirakoka*, misao kabu sentana, let us go and visit the children of my sister, we never go; ne baba misao ká *hiraptana*, tisia *telaukome*.

*he-n-era* vrb. n., (1) the extent to which visits are made: kupulko ne sirma *hiniraitq* hirakedkoa, miqta rati kain pocokdkoa, this year I went to see all my relatives without any exception. (2) the act of visiting: misa *hinirado* kako taikena, etq sounta senkena, at my first visit they were not at home, I went again.

**hera-au** Nag. **hira-au** Has. trs., to visit smb. The Nag. var. is used especially of the first visit parents make to their daughter two or three days after her marriage. In Has. they say *otoqnam* in this special meaning.

*hera-m-q* p. v., to be visited to receive one's parents' first visit after marriage.

**hera-ruar** Nag. **hira-ruar** Has. trs., to visit again.

*heraruar-q* p. v., to be visited again.

**her-atur** rarely used syn. of *otau*.

**herbed** Cfr. *rebed*, trs., to put, hold or carry smth. under the arm, in the bend of the knee or between

two fingers or two toes : *kaci rabaŋ-jadma* ? *lijaŋ herbedakuda* ; *sakam pura rocodakanredo mukuritunukuŋre herbedkeateko* lebea, when a leaf (intended for making a cigarette) has become too dry and brittle they soften it by keeping it for some time in the bend of the knee ; *gandare cungiŋ herbedakada*, he holds a cigarette between two fingers (thumb excluded).  
*herbed-ę* p. v., corresponding meaning.

**her-bedebede** Cfr. *badabuda*, trs., to strew on the ground or floor such things as paddy, cooked rice, leaves, grass, straw : *mandiŋ herbedebede-keda* ; *ne hon ! miŋ kuŋa sakame herbedebedekeda*, that naughty child ! It has strewn on the floor a whole bundle of leaves !

*herbedebede-ę* p. v., corresponding meaning : *pura sakam oraŋre herbedebelakana*, *halakadei sana-gomeme*, a lot of leaves lie scattered on the floor, pick and pile them up.

**her-biŋ** intrs., with a collective meaning, to sow and plant, to do the sowing and planting. The two parts of the epd. are often disjoined : *herbiŋtanaie* or *herbanbiŋtanaie*.

*herbiŋ-ę*, *her-ębiŋ-ę* p. v., (1) to get sown and planted : *baba herbiŋ-ętana*, *herębiŋętana*, *herętanbiŋętana*, the sowing and planting of rice is in full progress.

N. B. Both the a. and p. v. may be used sbstly., meaning the sowing and planting, and with the aff. *diŋ* or *dipili*, meaning the sowing and

planting season : *herbiŋ* (*herbiŋę* or *herębiŋę*) *aŋri cabaoa* ; *herbiŋędin* (*herbiŋędin* or *herębiŋędin*) *hijuŋtana*.

**her-būni** trs. or intrs., (1) to start the sowing of the day : *gomke herbunitaŋei* *dasii acutaia*, the master having started himself the sowing in the morning, charged the servant to go on with it. (2) syn. of *herpuna*, to do the first sowing of the season : *cikan babape her-būnukeda* ?

**her-buŋaŋ** trs., to sow all one's seeds uselessly, i.e., to sow all the seeds one possesses, in such circumstances that either they do not come out or the plants die afterwards or give a very bad crop : *ne loęona jeŋerele herbuŋaŋkeda*, *eŋa hita nam lagatiŋa*.

*herbuŋaŋ-ę* p. v., of *amb.*'s seeds, to be all sown uselessly.

**herę** diminutive of *buca*, I. sbst., a notch, a small piece broken off from the edge of a tooth, chisel, knife, adze, axe, etc. : *ne kature barta herę mena*.

II. adj., with a notched edge : *herę ęaŋa*, *herę nuka*, etc.

III. trs., to break a small piece off the edge of a tooth or cutting instrument : *anaŋ hake cikatem herę-keda* ?

IV. intrs., to get notches : *hake maŋtan dipli ruguŋkore ęobarate maŋimaŋrite herętana*.

*herę-n* rflx. v., to break off a piece of one's tooth : *meral tagoŋteci ęaŋam heręnjana* ? Is it by chewing a fruit of the *Phyllanthus emblica* tree that thy tooth got

## hered

notched?

*here-q* p. v., to get notched: *here-akan* katu reṭasamkate lesereme, having filed smooth the notched knife, sharpen it.

*he-n-erg* vrb. n., (1) the extent of notching: *henere* herejana goṭa dār haiḍaṭaleka rikaakana, so many notches have been made in the edge that it looks like the teeth of a fish. (2) the notches made: *nea okoḍa henere?* losero kae leserruarkeda, who has made this notch? He has not even sharpened the instrument again.

*hered* intrs., occurs only in the past ts. in *ken*, to slip and fall heavily: *racareia heredkena*.

*hered-q* p. v., same meaning: *hantare kanekaneko heredotana*.

*heredken* adv., modifying *tabaq*, *rikaq*, same meaning: *raca losod-ankan taikena heredkenia tabalena*.

*hered-bageḍ* p. v., syn. of *heredq*.

*hered-hered* I. trs., to wash a cloth beating it continually and violently against a stone: *lija purnakana neka alom heredhereden*, cecagoa.

*heredhered-q* p. v., (1) frequentative of *heredq*, to slip and fall heavily: *en losodtare horoko heredheredotana*, people the one after the other, slip and fall on that muddy spot. (2) of a cloth, to be washed as described: *lija heredheredlena*, enate cecajana.

II. adv., with or without the afxs. *ange*, *ge*, *gge*, *tan*, *lange*, also *heredkenheredken*, *heredleka*, (1) modifying *rikaq*, *tabaq*: *leḍona*

## her-goḍ

(*japare jijilaḍ mena*, *piti horoko heredlekaḍo tabagotana*, near the rice field there is a slippery spot, many people going to the market slip there and fall. (2) modifying *nura*, to wash a cloth beating it violently against a stone: *lija heredkenheredkene nurala*, cecauter-jana.

*herel* (Lat. *herus*) Nag. sbst., husband. In Has. this word is used as an impolite substitute for *kora*, man, just as *era* is used there also as an impolite syn. of *kuri*, woman. It takes the prsl. prns. as poss. afxs.: *herelte*, her husband.

*herena* Nag. afx. to prds., syn. of *enda*, *giri*, *uter*, altogether: *aleta hijusenqdom bageherenakeda*, thou hast stopped altogether visiting us. In negative sentences it means, not at all, and may either be affixed to the prd. or to the negative particle *ki*, or it may stand alone with or without the afx. *o*, even, before the negative particle: *ne koṭa ol kae sarherena*; *ne koṭa ol kaherenqe saria*; *ne koṭa ol herenq kae saria*; *ne koṭa ol herenqo kae saria*, this boy does not know at all how to write.

*her-garana* trs., to sow too thickly.

*hergarana-q* p. v., to be sown too thickly.

*hergāṛa*, *higāṛa* syn. of *gesa*.

*her-goḍ* syn. of *herjeḍ*, I., sbst., the sowing on dry soil in the hot season: *ne loḍona hergoḍe sukua*, acāṛare kae acuna, this rice field (personified) likes to be sown when dry, in the hot season; it does not make any effort if sown in mud, i.e.,



## herhendā

this rice field gives a good crop when sown in the hot season, a poor crop when sown in mud.

II. adj., with *baba*, paddy sown on a dry field in the hot season, in contrd. to *tiōi*, *acūra*, sown in mud: *nekalom hergož babako kūh hobalena*. Also used as adj. noun: *ne sirma hergožko kūh hobalena*.

III. trs., to sow paddy or dry paddy fields in the hot season: *cimin aripe hergožakada?* *babape hergožakada ci aūrige?*

IV. intrs., same meaning: *honderle hergožkena* (or *hergožkeda*).

*hergož-q*, *hergoj-q* p. v., of paddy or dry paddy fields, to be sown in the hot season.

**herhendā** *Siripati*, syn. of *saturiad*, *situru d* Has. Nag.

**her-itu** trs., to teach smb. to sow: *ne hon heritutaine*.

*heritu-n* rflx. v., (1) to learn to sow. (2) in jest, to sow the first paddy of the current year.

*heritu-n* p. v., to be taught to sow: *ne hon tisiagapae herituntana*.

**herjeje** syn. of *hergož*.

**herjeje**, **herjeje-sonsorod** sbst., a kind of grasshopper, male of the *babaganaga*.

They are said to mimic always the colour of the grass, being green in the rainy season, and the colour of dry grass in summer.

**herkenā** cfr. *hirkundā*, syn. of *hender*, but used neither in the repr. v. nor as vrb. n.

**herq-baūgi** Nag. syn. of *herqturuki*, sbst., the basket used for sowing (Pl. XV, 4).

## herq-bonga

\***herq-bonga** sbst., the sowing sacrifice also called *huriz bāporoŋ* or *hou bāporoŋ*.

This sacrifice takes place after the sowing is over, when the paddy is already a couple of inches above the ground, in Asar, June, on a Monday or Friday, sometimes also on a Wednesday.

On the day fixed, the *pahâr*, after bathing and before breaking his fast, takes a small basket and, with rice flour, draws a white circle around its middle on the outside. Into this basket he puts a pancake (*capāti*) made of rice flour, fits the basket into a carrying net called *sikuar*, ties this to a stick, which he puts on his right shoulder so as to have the basket hanging behind his back, and then goes with his son or some one else, to one of his upland fields where the rice seedlings are already well advanced. He has also with him a brass bowl (*loŋa*) with water and a small earthen pot with a spout called *bore culq*. He plucks up some seedlings, thus preparing a clean spot on which he places three, five or seven little heaps of pearl-rice; then, after washing his hands and feet as well as the beak and feet of the sacrificial fowl, he faces East and makes the fowl eat some of the pearl-rice, saying: "Netalam Gosa Siŋ! tisiadoia omanan, cedamtana", and then: "Henetalar Desauli, Mara Buru, etc." (here follow the names of all the tutelary spirits), "I give and offer this to you."

Whilst we are weeding and uprooting, let neither tiger jump nor snake rise against us! Let there be neither headache nor stomach-

Let us keep well! Let the paddy throw out as many roots and stalks as the ginger, and grow up like the *baḍcom* grass and like the *birbar* grass in the forest! Do thou prevent and hold fast the gnawers (i.e., the rats and the mice) and the shearers (i.e., the parrots, who clip off whole ears and fly off with them)!"

He then cuts the fowl's throat, drops some of the blood on the rice heaps and also deposits there some feathers from the neck and wing.

After that the rice beer is offered to the tutelary spirits in three, five or seven leaf cups. These cups must be made with leaves of the *rururū* climber (*Bauhinia Vahlia*), the petioles remaining attached to the leaves. The formula is the same as above. Finally he breaks off as many pieces from the pancake as there are heaps of rice and puts a piece near each, repeating the words of the formula. What remains of the pancake and beer he consumes himself then and there.

He then returns to his house where, after having stewed the fowl and cooked rice, he makes a sacrifice to the ancestors in the store room (*avika*) placing two sal leaves on the ground, one for the deceased men and the other for the deceased women, he puts on either leaf some of the cooked rice and stew, saying: "Take, (he names all the ancestors

whose names he remembers), to-day I give and offer this to you. Even as you have handed down the sacrifice to us, so I now have given and offered it to you. You have become spirits and kings."

The villagers do not partake of the sacrificial offerings, nor is there any kind of feast in the village. From that day onward they are allowed to weed their fields in the forenoon, but not in the afternoon until the *batauli* sacrifice has been offered.

What deserves notice in this sacrifice are the following points: (1) the use of the name *Gesa Siṭa* for *Saḍboṭaga*, (2) the *bare cuka*, a vessel in use among the Hindus, but not among the Mundas, (3) the use of the *rururū* leaves for the offerings to Singbonga and the tutelary spirits as against the use of sal leaves for those to the ancestors. (4) the profession of the belief that the deceased members of the family have become spirits (deserving worship) and kings (deserving honour).

**herq-burḍaluḍ** sbst., the largest kind of flying white-ants, which appear with the first heavy rains in May or June, i.e., in the sowing season.

**herq-candū** sbst. and adv., the sowing month, i.e., June.

**herq-din, herq-dipili, herq-sā** sbst. and adv., the sowing season, i.e., June.

**herq-puṭuka** Nag. syn. of *jaraṭ puṭūkuṭi* Has. sbst., an edible puff-

**herq-sā**

ball, *Lycoperdon* sp.

**herq-sā** sbst. and adv., the sowing season.

**herq-luŋaki** syn. of *herqbaŋgi*.

**her-pesaō, her-peso** Gangpur-Biru syn. of *usur* Has. Nag. to strew salt over food: uture bulua *herpesaō-cme*. N.B. In Nag. and Has. *pesaō* and *peso* used alone, have a bad meaning.

\***her-puna** I. sbst., a drinking feast to which friends and neighbours are invited on the occasion of the first *herjete* or sowing of late paddy in a dry field during the hot season, March, April and May. No such feast is held for the sowing (in February-March) of late paddy, in the mud of fields where water stands the whole year through.

II. trs., to start the dry-sowing operations of late rice in summer by sowing such or such a variety of paddy: cikan babape *herpunakeda*?

III. intrs., (1) to start the dry sowings in summer: holale *herpuna-keda* (2) to hold a drinking feast on this occasion: holale *herpuna-kena*.

*herpuna-n* rflx. v., to hold this drinking feast: gapale *herpunana*, tisiŋ ili kâ isinakana, let us keep the feast to-morrow, the beer is not yet sufficiently fermented.

*herpuna-g* p.v., of such or such a variety of rice, to be sown first in the dry sowings of summer: aleŋ hambal loŋonre barasāl *herpunajana*.

**hersađ** in parts of Nag. var. of *horsađ*.

**her-sopa** syn. of *adāraacara*.

**hera**

**hertelę** Has. I. sbst., the indent at the bottom of an arrow shaft (Pl. III, 3 and 3'): toŋera *hertelę* coajana.

II. trs., to make this indent: no mail *hertelętam*; ne toŋe *hertelętam*.

*hertele-g, hertele-gg* p. v., of an arrow shaft, to get fitted with an indent: ne sār *herteleggka*.

**hertelę** Nag. syn. of *heol*.

**hera** (Sad. *hera*; II. *der*) I. sbst.,

(1) expenditure of a long time over some action: ne kamire purago *hera* hobaoa, this work will take a long time. (2) the act of being late, of delaying the start of an action or work, of protracting it: enkan *hera* oŋodo aloka hobaŋ.

II. adj., also *hēra, heraq*, with *kami*, a work requiring much time: kitah ol enado *hera* kami, it takes a long time to write a book.

III. trs., (1) to delay (syn. of *manegane*) or protract (syn. of *tene-gone*) one's action or work: ne kami alom *heraea*; sen alom *heraea*.

(2) to delay smb. in starting or finishing an action or work: en hero *herakeđlea*.

*hera-n* rflx. v., (1) to delay or protract one's action or work: alom *herana*, nāge senome; alom *herana*, jālekate api gantare tebaeme. (2) to be late or too late.

*he-p-era* repr. v., to delay each other in starting or finishing an action or work: jagarte mandijomkina *heperajana*, they talked so much that they began their dinner late, or took a long time over it.

## hera

*hera-g* p. v., (1) of an action or work, to be delayed or protracted. (2) of people to be delayed in starting or finishing : maneganete ci tenegonetepe *herajana* ? (3) to be late or too late : *heraqlanam*, senq-tahme.

*he-n-era* vrb. n., (1) extent of lateness, delay or protraction : *heneyae herajana*, bicar talamalaakanrejã orãtee uruãlena, enadara kae tebakeda, he was so late that he must have left his house only when the panchayat was half finished, that is why he reached when it was over : *heneyae herajana* mosate duhkenko sobenko biriãbagekja, he protracted the meal so much that all those who had sat down to it at the same time, rose and left him there. (2) the act : enkan *heneyã* ciulaõ aloka hobag.

**herã, herã-sukara, horẽ, horẽ-sukara** Has. syn. of *kurtia*, *kurtia-sukara* Nag. I. sbst., a colour of birds, and especially of fowls, similar to the colour of the seeds of *ruta horẽ*, i.e., grey mottled with brown or black, in entrd. to *hendesukara*, black mottled with brown, *argsukara*, rufous or yellow mottled with brown or black ; *arãpurta*, rufous mottled with white : *hendepurta*, black or brown mottled with white ; *purta*, white mottled with brown or black ; *kabra*, pied ; *mali*, dark underneath, pale or mottled with a pale colour on the back ; *palniã*, *piãipalnia*, whitish on the body rufous on the back ; *kodomia*, nearly all yellowish rufous (colour of the budd-

## here

ed flowers of the *kodom* tree) ; *jinjiri*, speckled or vermiculated with any colour on a great part of the body. *Mali*, *palnia* and *piãipalnia* are used only of foals.

II. adj., a bird of the colour described : *herã sim*, *herã lampi*, *herã serali*.

**herã-herã** syn. of *diãdiã*.

**herã lampi** Has. syn. of *kurtia lampi* Nag. sbst., the Marsh-Harrier, *Circus aeruginosus*. This harrier flies close to the ground, dropping suddenly on its quarry which consists of grasshoppers, lizards, rats and small birds.

**herã serali** Has. syn. of *kurtia serali* Nag. sbst., a species of wild duck, probably the Common Teal, *Querquedula crecca*.

**herã-sukara** see under *herã*.

**here** I. sbst., chaff, [husks of grain or pulses, in entrd. to *lupã*, bran, the powdery waste of pulses when split on the grinding stone, wood dust or saw-dust : baba ruãã-taure sidado *here* senoa, entaãonte lupã.

II. trs., to cover or strew with chaff : ne orã gotape *herekeda*.

III. intrs., to produce chaff by husking, grinding or nibbling : hupãgepe *hereakada*, bursimento kã hobaoa ; eũũko, kaãcako, gororãko, keadko, urãmandako *hereea*. *here-g* p. v., (1) to get covered or strewn with chaff : orãdo gotã *hereakana*, jãtape. (2) sometimes of grain, to get freed from its husks : baba *herejanate* catli menoa, paddy when it has been husked is called

## here

rice. (3) imprsl., of chaff, to be produced: *hupiaḡe herekani*, kā bursia, there is too little chaff to make a *bursi* fire.

*here* var. of *hese*.

*here-bā* syn. of *arandīā*, *huplā*, sbst., *Adhatola* *vasica*, Nees, Acanthaceae,—a shrub, 4-8' high, with dense terminal spikes of large white-lipped flowers, found in hedges and near villages.

\**herebā-inua* syn. of *sisiḡuḡuri-inua* sbst., a children's game, so called from the first words of the first and third verse of the little song which accompanies it. The melody is given on p. 5, N 3. of the "Notation and Analysis of Mundari Music" given in appendix to the letter D.

The children sit abreast in a row with legs stretched out and joined. They hold their hands joined full length, and resting on end in their lap. One of the children runs along the line, singing the little song and repeating it, if necessary, several times. It has a little piece of rag in its hands which it passes along the thumbs and forefingers of the sitters and finely drops it on a pair of joined hands where it is promptly secreted. The runner then goes on as if he had still the little rag until finely he stops before the child he has chosen to go and find out where the rag has been hidden and gives it a tap. When this child has finally found it, it becomes runner in its turn and the game goes on. The words of the song

## hereḡ

are:—

*Herebātena bātan*,

*Hunlibātena bitan*,

*Sisiḡuḡuri*, *munḡuḡuri*,

*Baḡara*, *benagara*. Carbel!

I adorn myself with *Adhatola* *vasica* flowers, I adorn myself with *Hamiltonia* *suaveolens* flowers, with a heap of *Stereulia* *colorata* flowers, with a heap of *Guizotia* *abyssinica* flowers, with plenty of eggplant flowers. N. B. The words *duḡuri* and *mini* are no more understood. *Duḡuri* is probably identical with the same word used by the Hos to denote a hill; or it may be connected with the Santali *duḡer*, *duḡel*, *doḡol*, meaning in great numbers. People think that *mini* is a corruption either of *mini*, *Brassica* *Napus*, the mustard plant, or of *migi*, *Guizotia* *abyssinica*, a cultivated oilplant.

*hēre ci kāre* used in jest instead of *hē ci kā*, in the meaning of maybe, perhaps.

*hereḡ* I. sbst., (1) the act of weeding; its manner: *apeḡ hereḡ kain* *sukuatana*, *puragepe* *bagebara-jada*. (2) syn. of *herednala*: *tisina-gapa* *ale hature hereḡ namḡtana*.

II. adj, with *tasaḡ*, grass obtained in weeding: *hereḡ tasaḡ capikate* *kerako* *omakom*.

III. trs., (1) to weed a field, to pluck out weeds: *loḡon hereḡdepe*, *tasaḡ hereḡdepe*. (2) to pluck out feathers or hair: *ne simdo sobenko-teko hereḡḡgia*, all the fow's together are plucking the feathers of this one.

**hered-nala****hered-tusaŋ**

IV. intrs., to weed : *heredkenako*.

*hered-en* rflx. v., in jest, to pull out the hair of one's beard or moustache : *gucui heredentana*.

*he-p-ered* repr. v., to pull each other by the hair : *bōkina* (or *ūkina*) *heredtana* *gopōtanre*.

*hered-a* p. v., (1) to get weeded : *apia loōna aūri heredoa*. (2) of weeds, to be plucked out : *pura tasad heredakana* ei ? (3) of hair or feathers, to be pulled out : *ne sima bōlo gota heredcabaakana*.

*he-n-ered* vib. n., (1) the extent, amount or intensity of weeding : *henered heredepe, tisina ne gora cabauterka*. (2) the act or manner of weeding : *apea henered kaina sukatana* ; *misa heneredle tasad bagebarajana, eta somte heredoka*. (3) the result, i.e., the field weeded or the weeds plucked out : *nea okoā hered?* Who has weeded this field (or this spot) ? Who has plucked out these weeds ? Also used adjectively : *aūna henered tasad capikente kerakina omikinape*.

**\*hered-nala** I. sbst., weeding for wages. When the weeding season comes, the provision of rice is already exhausted in many families. Hence the richer people who have more fields than they can weed themselves, hire for this work women of the poorer class and pay the wages in paddy. The wages, until quite recently, used to be two measures a day, which yielded a little over 2 lbs. of husked rice ; but nowadays the usual quantity is two or three *ser* measures and two *ukakoāte*

*anjili*, i.e., twice as much as can be taken on the joined hands and arms up to the elbows. Together, after husking, this gives 5-6 lbs. of rice. In the weeding or rice transplanting season no woman will work for less. For a wage in cash they will not work under 5-6 annas a day and even so, when they have the choice, they will prefer to work for the employer who pays them in kind.

II. trs., to obtain so or so much as wages for weeding : *ne candu mod-salakaina herednalakeda*, this month I got about one maund of paddy by weeding for wages ; *cimin paesam herednalakeda?* ju, *tisina jilu hered-nalabam*, go and get us meat to-day which is given as wages for weeding.

III. intrs., to weed for wages : *herednatalakenale*, we have weeded for wages ; *herednalajanae, herednalatijana, herednatatia*, she is gone to weed for wages.

*herednala-n* rflx. v, same meaning : *nimirlo janaōina herednalantana*.

*herednala-a* p. v., of wages, to be obtained by weeding : *apimāre mod taka herednalaakana*.

**herednala-tusaŋnala** collective noun for all the weeding and cleaning work done for wages by women in the fields. Constructed like *herednala*.

**hered-tusaŋ** I. collective noun for all the weeding and cleaning work of women in the fields : *tisina gapa heredtusara banoa*. It may, in some contexts, be used instead of *hered-nalatusaŋnala* : *tisina gapa hered-*

*tusaŋ* namoa.

II. intrs., to be busy weeding and cleaning the fields: *tisiagapale herɛdtusaŋtana*; *herɛdtusaŋtjana*, *herɛdtusaŋjana*, she is gone to weed or clean the fields, (I do not know exactly for which of the two kinds of work she is gone).

*herɛdtusaŋ-en* rflx. v., same meaning: *tisiagapale herɛdtusaŋentana*.

*herɛdtusaŋdinre* adv. of time: *herɛdtusaŋdinre* gūŋluko oŋ seledbabako dembooa, in the season of weeding and cleaning the fields, the flowering buds of the *Panicum miliare*, and of the early paddy sown amidst the late in low fields, begin to swell.

**herɛ-kasmar** Nag. syn. of *umar-sia*, sbst., *Pittosporum floribundum*, W. and A.; *Pittosporae*,—a small evergreen tree with alternate, oblong-lanceolate, glabrous leaves, numerous 5-sepalled, 5-petalled cream coloured flowers; and a sticky, yellowish 3-valved capsule filled with many red seeds. The bark is foetid; it is ground with water and rubbed on inflammatory dropsical or rheumatismal swellings, and on the limbs in all cases of rheumatism. Another remedy in the same complaints is a decoction in oil of the same bark together with roots of the small and large *candoa*, the small and large *onolsia*, the *garsul*, *birbūlu*, *birhoŋ* and *birmanal*. This oil, after straining, is rubbed on the affected parts.

**herem** (Or. *herem-jeŋem*, words

of enlourment, blanchishments, caresses) I. sbst., sweetness of taste, of speech: *jaŋom daure herem* hupiaŋea, moroŋ purā mna; ne hoŋoŋ kajire *herem* miado banoa, haraŋ eskar mna, there is no sweetness, only harshness, on the lips of this man.

II. alj, sweet, (1) of catables, in entrd. to *sibil*, tasty; *moroŋ*, acidulate; *jojo*, acid; *haraŋ* bitter, *leben*, astringent. Also used as adj. noun: mid *tuŋa uli taikena*, *heremkoe* jomeabakela, *jojoakodoo* sareakada. (2) of speech, in entrd. to *haraŋ*, harsh, bitter: *herem* kajite hoŋokoe bulaŋkedkka, Asāmko tebakeda, he inveigled people by sweet talk, they have reached the Assam tea plantations.

III. trs., (1) to sweeten, v.g., with molasses or sugar: *cāda alom heremaiŋa*, enkateŋa sukua, do not sweeten my tea, I like it as it is; *gūŋute moŋae heremkeda*. (2) to address smb. with sweet words: *kajite heremkedkka*.

IV. intrs., imprsl., (1) to have a taste of sweetness: *kōpoakanre moŋa heremkoa*, *pitiakanre mērkoa*; *hurumsukurasi kōh heremjāiŋa*. (2) to be pleased with the sweetness of people: *arkaŋa kajī nā bāri kōh heremjadkka taŋomtedana ena ultaoa*.

*herem-en* rflx. v., (1) to sweeten one's mouth: *haraŋji taikena* hurumsukurasiŋe *heremenjana*. (2) to let oneself get under the spell of sweet words: *iniŋa kajire* (or *kajite*) alope *heremena*, beda-

## herem

## herem-haraḍ

peacada.

*he-p-erem* repr. v., to be sweet on each other : *sidasādo kūhkiṇa heperemkena tisiṇagapadaṇa inkiṇare haparaḍ hobaakana*, formerly they were very sweet on each other, it is only of late that bitterness has arisen between them.

*herem-q* p.v., (1) to be sweetened : *cāda kā heremakana*, cini lagaḍ-orḡtape, the tea is not sweetened, put more sugar. (2) to be under the spell of sweet words : *tisiṇagipa inku arkaṭiṇa kajiteko heremakana*.

*he-n-erem* vrb. n., (1) the degree of sweetness ; the extent of sweetening : *rāsḡolado henerem heremkiṇa moca metolaḍuterjana*, the sweetmeat called *rāsḡola* gave me such a sweet taste that my mouth became, for the time, disgusted with sweet things ; *iniṇa kaji henerem heremjaḍkoa*, *piṭipartedko otombariṇa*, they are so much taken in by his sweet words that they follow him whenever they meet him in the market. (2) the act of sweetening ; of speaking sweetly : *misa heneremte kae bedadariḍkoa*, *kane kanee hijṇamkedkoa*, he could not cheat them the first time he spoke sweetly to them, he went to see them again and again. (3) the sweetness imparted to smth. : *nekan heneremdo kaina sukuṇa, puraṇjana*.

V. adv., with or without the affs. *ange*, *ge*, modifying *aḷakar*, *jom*, *kaji*, *aium*.

*heremq*, *heremleq* sbst., the one

which is sweet ; sweet things.

*herem-dā* sbst., ltly., the sweet tuber, name given in Has. to two plants : (1) *birkheremdā*, syn. of *nīlkanth* Nag. *Polygala crotalarioides*, Ham. ; *Polygalaceae*. (2) *piriheremdā*, syn. of *kuilasaraḡa*, *siṭiatamku* Nag. *Oldenlandia gracilis*, DC. ; *Rubiaceae*,—a slender, erect, sparingly branched herb with linear leaves and dark, brownish-pink flowers. The fleshy, cylindrical, sweet root is chewed by children as tobacco is by grown-up men ; hence the name *siṭiatamku*. It is one of the ingredients of the ferment for rice beer. It is also eaten as a demulcent in coughs.

*herem-haraḍ* I. abs. n., a mixture of sweetness and bitterness, in taste or speech.

II. adj., (1) bitter and sweet at the same time : *ne ili heremharaḍgea*. Also used as adj. noun : *jojo ili kaiṇajana*, *heremharaḍiṇa nūkeda*. (2) of speech, successively or alternately sweet and harsh. Also used as adj. noun : *haraḍ kajite horoko bagraḡoa*, *heremharaḍteko sōjeoa*, the good will of people is spoiled by harshness, they correct themselves under the influence of harshness tempered with sweetness.

III. trs., to mix sweet with harsh words : *kajii* (kajitee) *heremharaḍkedkoa* ; *kajii heremharaḍaḍkoa*.

IV. intrs., (1) prsl., in the df. prst., to be at the same time sweet and bitter : *ne ili heremharaḍtana*.

(2) imprsl, with inserted prsl. pra, to feel sweetness and bitterness : of



## herem jambira

taste, at the same time ; of speech, successively : *heremharadjiñā*, *heremharadkiñā*.

*heremharad-q* p. v., (1) to become at the same time sweet and bitter : *ne ili heremharadakana*. (2) to be treated successively or alternately with sweetness and harshness : *iniq kajiteko heremharadlena*. (3) of speech, to be now sweet then harsh : *iniq kaji heremharadlena*.

V. adv, with or without the affs. *ange*, *ge*, *oge*, *tan*, *tange*, modifying *afaka*, *sibi*, *kaji*, *ainu*.

**herem-jambira** sbst., (1) the Orange, *Citrus aurantium*, Linn ; Rutaceae. (2) the sweet lime, a form of *Citrus medica*, Linn., var. *acida*, Brandis.

**herem-moroë** sweet and acidulate at the same time. Constructed like *heremharad*, but used only of taste.

**herhera** Nag. (T. *seru*, mud ; Sad. *erāiri*, muddy) syn. of *da'dol* Has.

**hē-rq** contraction of *hēorq*, int. rejection, yes, of course !

**hesa** sbst. This name is given to a number of trees of the Ficus family :

- (1) *sumihesa*, *durazgahesa*, *buruhesa*, *Ficus Arnottiana*, Mig. ; Urticaceae.
- (2) *duahesa*, *Ficus Benjaminia*, Linn. ; var. *comosa*, Kurz.
- (3) *gūrihesa*, *kakūsa*, *Ficus gibbosa*, Bl., var. *parasitica*, King.
- (4) *pepchesa*, *basuhesa*, *fide* Haines, *Ficus infectoria*, Roxb. ; also called *hesa putūkal*.
- (5) *jujohesa*, *gusahesa*, two forms of *Ficus infectoria*, var. *Lambertiana*, King.
- (6) *durazgahesa*, *sumihesa*, *Ficus Rumphii*, Bl.
- (7) *tepolhesa*, *jitiahesa*, *hebenhesa*,

## hē sakam

*Ficus religiosa*, Linn. (8) *lupuhesa*, *Ficus tomentosa*, Roxb. (9) *buruhesa*, *fide* Wood, *Ficus retusa*, Linn. (10) *butihesa*, *cumanhesa*, two forms of *Ficus retusa*, var. *nitida*, King. (11) *nārihesa* *Ficus scandens*, Roxb. (12) *temperchesa* known only from hearsay.

**hesa-arq** sbst., the leaf buds of any kind of *hesa*, especially of *tepolhesa*, when they are eaten as a potherb. The buds themselves are tasteless but the stipules clothing the buds give it a taste. In case of *hesarq* the stipules are astringent and therefore the tree from which the buds are taken is called *hebenhesa*. Ficus buds clothed with acid stipules are all used as potherbs and are called *putūkalara*. The corresponding trees are called *putūkalaru*. Amongst these must be ranged the *hesaputūkal*, though this tree, according to Haines, is also called *pepchesa* and *basuhesa*.

**hē-sakam** I. sbst., the act of going to the forest to pluck the leaves necessary for making the plates and cups required for a feast : *hesakam* ad *paraśan musiarege* *hobaqtana*, the fetching of the leaves wherewith to make plates and cups, and the splitting of the firewood required for a feast, take place on the same day.

II. intrs., to go and pluck such leaves : *hesakamtanale*, we are plucking, or we go (or some of us have gone) to pluck the leaves required for a banquet ; *hesakamteletana*, we go to pluck the leaves required for the

## hesa-putūkai-daru

banquet.

*hesakam-en* flx. v., same meaning :  
tisiale *hesakamentana* ; Buruhatu-  
renko t'siako *hesakamentana*,  
gapako mageea.

*hesakam-g* p. v., imprsl., of the going  
to pluck leaves, to take place : tisial  
*hesakamotana*.

**hē-sama** syn. of *hēlandā*.

**hesa-putūkai-daru** syn. of *joputū-  
kal*, sbst., *Ficus infectoria*, Roxb. ;  
Urticaceae,—a deciduous tree with  
long leaves, three-nerved at the  
base, ending in a short cusp, and  
pendent from flexible petioles 1½-2"  
long. The whitish fruit is only  
¼" across. It is eaten. The leaf  
buds are extensively gathered, being  
one of the vegetables called *putū-  
kalarā*. This tree bears its name in  
entrd. to *putūkalldaru*, *Ficus geni-  
culata*, King ; which is said not to  
bear fruit in Chota Nagpur and is  
therefore also sometimes called *dinda  
putūkalldaru*.

**hese, here** I. adj, with *daru*, a  
tree lopped of its side branches : ne  
birre *hese daruko* banaa, *gudara-  
koea*, in this forest there are no  
lopped trees, only luxuriant ones.

II. trs., to cut the side branches of a  
tree, in entrd. to *ṭuru, ṭuruga,*  
*ṭurugaḡ, ṭuluga, ṭulugaḡ*, to lop  
off the extremity of the trunk, not  
however reducing it to a mere trunk :  
ne daru *hesetape*, ne sake *hesetape*.

*hese-g* p. v., of a tree or plantation,  
to get the side branches cut off.

**hes e-giri** trs., (1) to cut down  
altogether the side branches of a  
tree or plantation. (2) to behead

## hesokod

smb : miaḡ kumbūruko *hesegirikia*.  
*hesegiri-g* p. v., corresponding  
meanings : miaḡ kumbūru *hesegiri-  
jana*.

**hesel-daru** (II. *ḡaṡḡā*) sbst.,  
*Anogeissus latifolia*, Wall. ; Comb-  
retaceae,—a large tree common in  
jungles. Its leaves are alternate,  
broadly elliptic and obtuse at both  
ends. The bark is white and the  
gum exuding from the tree is eaten.  
The bark enters into the composi-  
tion of a remedy against *kōp*, diffi-  
cult expectoration and obstruction  
of the windpipe by phlegm : Equal  
parts of *capurum* leaves, (*Nyctanthes  
arbor-tristi*) ; *camgar* leaves, (*Clero-  
dendron infortunatum*) *hesel* bark  
and *tiru* bark, (*Diospyros tonen-  
tosa*), sufficient to make up about  
2 lbs., are put to boil in a covered  
waterpot. Then the water is  
strained and evaporated till it be-  
comes as thick as treacle, and turns  
a reddish colour. To this ¼ oz. of  
pepper and about half a tea spoon-  
ful of sugar is added, and then the  
mass is made into pills, the size of a  
small bean. These pills are taken,  
one in the morning and one at night.

**hesokod** I. trs., to shove smth.  
aside ; to shove aside a person who  
sits or lies down, in entrd. to *hisaḡ*,  
to move aside, to cause to go aside :  
poṭ m *hesokodepe* ; jiruh kae soah-  
tanci miḡ hoṛoe *hesokodkia*.

II. intrs., of things, to slip from  
their place : jargidinre ote lunjanci  
jolarā diri purāsa māṛimāṛite *heso-  
koda*.

*hesokod-en* flx. v., (1) to move in a

## heta

## beta bara

sitting or lying posture, dragging the body, bottom or legs, along the ground: *kae jirubɔtanci senagelsatee hesokodenjana*, not getting heat enough from the fire, he dragged himself close to it without rising.

*hesokod-ɔ* p. v., of an object, to be shoved aside; to slip from its place: *poɔm hesokodakana*; *jɔlara diri mārīmārīte hesokodaa*.

**beta** I. subst., (1) a wry neck: *iniɔ heta eikan ranute buɔia?* (2) a wry position of the handle grip of a plough: *ne karābara heta juguturūratam*, put the handle of the plough in its right position, it is a wry.

II. adj., (1) with *hoɔ*, a wry neck. (2) with the name of a person, v. g., *heta Donda*, a person having the habit of turning the head sideways when looking at smth. or speaking with smb. (3) with *karāba*, a wry ploughhandle.

III. trs., (1) with *bɔ* as d. o., to turn the head: *bɔ' hetaeme*. (2) to turn the head and look at smb. or smth.: *hetaine*. (3) to fit a wry a ploughhandle to its shaft, an axe to its handle, etc.: *karābam heta-keda*. (4) of *ɔkuɔiborɔga*, to afflict smb. with a wry neck.

IV. intrs., (1) to turn the head aside or towards smth. or smb.: *enanaɛ ensagee hetakena*. (2) to have a wry neck: *hetatanae*, *ɔkuɔire jɔra atinɔtape*, he has a wry neck, promise the sacrifice of a goat to *ɔkuɔiborɔga*.

*heta-n* rflx. v., (1) to turn the head aside or towards smth.: *hetanme*;

*ensaɛ hetanme*. (2) to turn the head and look at smth.: *eikanam hetan-lana?* What art thou looking at with thy head turned?

*he-p-eta* repr. v., both to turn the head and look at each other: *enana-atekina hepetitana*.

*heta-ɔ* p. v., (1) to be looked at by smb. who turns the head: *enanaɛtena rajadko misao kama hetaptana*.

(2) of the neck to get awry: *iniɔ hoɔ hetaakana*, (or *hoɔe hetaakana*) eikan ranu lagatina? (3) id., through the agency of *ɔkuɔiborɔga*: *ɔkuɔia batirte hoɔko* (or *hoɔkoɔ hoɔ*) *hetaa*. (4) of the handle grip of a plough, an axe-head, etc., to be fitted awry: *ne karāba okoe soahleda purage hetaakana*.

*he-n-eta* vrb. n., (1) the duration or frequency of turning the head: *henetae betajadbuwa misa raɔi kae ruɔjadbuwa*, he turns his head so often towards us that he gives us no respite. (2) the act: *enkan heneta alom heɔana*, *janumko*, *huwaiko namoa*, do not take the habit of turning the head so much, thou wilt tread on thorns and fall into precipices.

V. adv., with the affxs. *ange*, *ge*, modifying *lelo*, *dandom*, *karāba*: *hake hetagem dandomkeda*; *hake hetaange lelɔtana*.

**heta-bara** I. trs., to turn the face right and left: *bɔe hetabarɔjada*.

II. intrs., same meaning: *hetabarakenae*; *hetabarakedae*.

*hetabara-n* rflx. v., same meaning.

*hetabara-ɔ* p. v., of the head, to be turned about.

## heta-biur

**heta-biur** to look in all directions with a circular movement, wheeling round to complete the circle. Constructed like *hetabara*.

**heta-koŋon** trs., of a jackal, to spoil the omens by turning its head and looking at peop'le who go to consult the omens before a marriage: *tuŋu hetakoŋoked'ea eno ere bagraðjana*.

**heta-nam** trs., to see smb. or smth. by turning the head: *hanj! hetanamime*, look at that one! Turn thy head and see him.

*hetanam-g* p. v., to be seen by smb. who turns the head: *kae lelŋtan taikenae hetanamlena*.

**heta-ruar**, **heta-rūra** to look round. Constructed like *hetabara*.

\*Note the following superstition:

(1) *umbul adertanre hetaruar kã lagatina*, one may not look round when (after burning the tatch grass, and breaking with a stick a waterpot to pieces) they return home introducing the side of a deceased into the inner room of the house: the shade might cease to follow. (2) *rōg hartanre apana simān aūri paromq jaked hetaruar kã lagatina*, in driving away an epidemic, one may not look round as long as one has not crossed the boundary of the village: the epidemic would go back to the village. (3) *curin kudaøjai hoŋo hetaruarkere*, *rokage curin en hoŋo aēarsaree juloa*, when a spook pursues a man, if he look round, the spook will at once flame up in front. (The spook itself is never

## hē-torsa

seen, but only its laugh, and this is seen under the form of a flame).

(4) *nirtan jamburābia hetaruarkē hoŋo oŋare moq conq bitare gonoð hobaoa, kãre kupulkoð gonoðe aŋumea*, when a rat-snake in its flight lifts its head and looks round at a man, within a month there will occur death in his house or he will hear that one of his relatives has died. (5) *jān bonagage urun-giŋitanre, oŋaren hoŋoko leljai jaked senŋtan deŋrā kae hetaruarea, kãredo bonaga oŋate kae urunaoa, enamente purasa nidalipli bonaga unagigirā kamiko kamāa*, when in expelling a spirit from a house, the witch-finder leaves it, (followed by the spirit) he may not look round as long as he is in sight of the people in that house, otherwise the spirit would not leave it. This is why the spirit is generally expelled at night.

**hetel** var. of *lel*.

**hē-tobe** interjection, in that case, yes; in that case, all right!

**hē-torsa** I. sbst., the actual disposition to consent or say yes immediately: *aēartāom urqbēslem hētorsage namamtana*, consider well all the circumstances and consequences: thou art inclined to say yes at once.

II. adj., with *kaji*, an immediate affirmation or consent. Also used as adj. noun: *sobenko dāddūdgeko hēkeda, hētorsado miq hoŋate bāri namjana*, all answered yes hesitatingly, only one consented straight off.

## heŋetę

## heŋo

III. trs., to consent at once; to say yes at once: ena kajĩ *hētorsakeda*.

IV. intrs., same meaning: *hētorsakenne*.

*hētorsu-n* rlx. v., same meaning: *hētorsanjanac*.

*hētorsu-ŋ* p. v., (1) to get an immediate consent or affirmation: ne kajĩdom *hētorsuoa*. (2) to be affirmed or consented to at once: ne kajĩdo *hētorsuoa*, this question will find a ready consent.

**heŋetę**, **heŋetęod** also without aspirate (Sad. *teŋetęod*; Or. *hēŋ'etę*, *thitęo*) abstr., a bird so named from its call: "Did you do it?" or "Pity to do it?" i.e. the Red-wattled Lapwing, *Sar ogrammus indicus*.

**heŋo** syn. of *jeko* I. sbst., (1) syn. of *lakt*, a kind of lameness of men, quadrupeds or birds. In men the knees are utterly bent and cannot be straightened; in quadrupeds the hind limbs are powerless to support the body, either because they are broken or owing to some affection of the spine; in birds the lower part of the legs lies flat on the ground and cannot support the body: jontukeŋ *jeko* misamisako bugioa, in quadrupeds this lameness sometimes gets cured. (2) the habit of moving on in a sitting posture, leaning on both hands to raise the body and jerk it forward: ne hon *heŋo* aũrige bageca. N. B. *Heŋo* is less used than *jeko* and *lakt*, when there is question of the infirmity; it is more used than *jeko*, when there

is question of this way of progressing.

II. adj., a person, quadruped or bird thus crippled: nĩ en ɬolaren *heŋo* burĩ; aleŋ miad *heŋo* merom menaia, we have a goat that cannot use its hind legs. Also used as adj. noun: miad *heŋo* simkoe hartana, such a cripple watches the field saring off the fowls; ne *heŋo* cia kape jomjaia? Why do you not kill and eat this crippled animal?

III. trs., (1) to cripple a person as described: laŋgan *hetokĩt*, rheumatism has crippled him (2) to hurt the spine or break the hind legs of a quadruped when beating it: okoe ne merome *hetokĩt* (or *dalhetokĩt*)?

IV. intrs., of a person, to move on as described: *hetojadac*; miad *jekoakan* burĩ *heŋohetęte* sena, a crippled woman moves about in a sitting posture, leaning on her hands and jerking her body forwards.

*heŋo-n* rlx. v., same meaning, in contr. to *hesokoden*, to move in a sitting or lying posture dragging the body, bottom or feet along the ground, with or without the help of the hand, and without being lame: *heŋotanac*.

*heŋo-ŋ* p. v., of men, quadrupeds or birds, to become thus crippled: laŋganteko *heŋo*a; honderman tĩaguteŋ senj d ɬaĩkena, nādoe *heŋo-tana*; asulakan maēnoko misamisako *heŋo*a garoa anateŋ sam taĩjanre, caged mynas sometimes get crippled when the bottom of their cage is smooth.

**hefoau**

*he-n-eto* vrb. n., the distance a cripple moves as described: *hencfoe* *hefon-jana*, *piŕe* *ti* *bauterlq*.

**hefo-au** syn. of *jekouu*, intrs.; and *hefoaun* rflx. v., to come this way, moving as described under *hefo*.

**hefo-idi** syn. of *jekouidi*, intrs., and *hefoidin* rflx. v., to go on moving, or move away, in the manner described under *hefo*.

**hē-tundu** trs., with *kāni* as d. o., of the listeners to a tale, to say yes at the end of each sentence, as politeness requires: *kāni* *hētundupada*. *hētundu-n* rflx. v., same meaning: *apia* *kāni* *hētundusajaneuŕq* *durumjuna* *hētundu-u* p. v., of a tale, to be listened to as described: *ciminu* *kāni* *hētundulenatepe* *hokajana*? After how many tales did you stop?

**hē, ē, kē**, I. sbst., onomatopoe of the sound uttered by one struck on the stomach or by one who washes a cloth by beating it violently against a stone: *tabagotan* *kāna* *lellja*, *hē* *bāriina* *aūmlq*.

II. adj., with *sari*, same meaning.

III. trs., to strike, or throw down, sub. on the stomach so that he utters this sound: *hēliŕae*.

IV. intrs., to utter this sound: *tabajaneū* *hēleda*.

*hē-gg* p. v., (1) imprsl., of this sound, to be uttered: *barsa* *hēlena*. (2) prsl., to be struck, or thrown down, on the stomach so as to utter this sound: *misae* *hējana*.

*hēken* adv., so as to utter, or cause to utter, this sound once: *hēkene* *tabajia*; *hēkene* *tabajena*. With the adjunction of the copula *a* it may

**hēō-hēō**

be used intrsly referring to the past: *kāna* *a* *pidoljao* *hēkena*.

*hēkenhēken* frequentitive adv.: *dhubiko* *purasa* *lija* *hēkenhēkenakō* *nuraca*.

**hē-bagel** trs., same as *hē*, and in the p. v.; same as *hēgg*.

**hēhē hēhē** onomatopoe, syn., of *cuk-* *hēhēhēhē*, I. sbst., neighing of a horse: *okoe* *sulonte* *paromina*? *hēhēhēhēhē* *aūmlq*.

II. adj., with *sari*, same meaning.

III. intrs., to neigh: *sadom* *hēhēhēhēleda*.

*hēhēhēhē-n* rflx. v., to neigh: *olōŕa* *sadom* *hēhēhēhēleda*?

*hēhēhēhē-g* p. v., imp sl., of a neighing to be uttered: *ŕa* *agē* *hēhēhēhē-n* *leŕea*.

IV. adv., with or without the afxs. *ange*, *ge*, *te*, *tinge*, modifying *sari*, *kabala*, *aiŕea*, *ŕkua*.

**hēō-hēō, hēōhēōdorr** (Sud. *ha chao*) onomatopoe, I. sbst., (1) humming of a spinning wheel (?) a spinning wheel actually humming: *takuitanre* *carkado* *hēōhēōdorr* *menea*.

II. adj., with *sari*, humming of a spinning wheel.

III. trs., to cause a spinning wheel to hum: *okoe* *carkae* *hēōhēōjuda*?

IV. intrs., of the spinning wheel, to hum: *carka* *hēōhēōtana*.

*hēōhēō-n* rflx. v., to cause a spinning wheel to hum: *ciminaraem* *sutamkeda* *enaraem* *hēōhēōdorrentana*?

*hēōhēō-g* p. v., of the spinning wheel, to hum or be caused to hum: *soben* *carka* *hēōhēōdorroa*, any spinning wheel hums.

V. adv., with or without the afxs.

*ange, ge, gge, tan, tange* also *hêôken-hêôken*, modifying *sari, takui, rika, atum*.

**hêôr-jêôr, hêôr-jêôr** var. of *eor-jeor*.

**hêô-ŭepq** (ó with a vocal check)  
I. sbst., the habit of dirtying oneself, especially one's clothes, with dust, in cntrd. to *galidmalid*, the same with soot: *ne houa hêôŭepq kâ cabagtana*.

II. adj., with *lija, hormo*, dust-covered. Also used as adj. noun: *ne hêôŭepq kotatam; ne hêôŭepq abunentika*, let this dust-covered person go to wash himself.

III. trs., to dirty smb., or a cloth, with dust: *lijae hêôŭepqkeda*.

*hêôŭepq-n* rfx. v., to dirty oneself or the cloth one is wearing: *hêôŭepqjanæ*, he dirtied himself (or his cloth) with dust; *lijae hêôŭepqjanæ*, he dirtied his cloth with dust.

*hêôŭepo-gq* p. v., to be dirtied with dust: *honko inurakentea lija gota hêôŭepqiana; hêôŭepqjanako*.

IV. adv., with or without the afxs. *ange, ge, gge, tan, tange*, modifying *rika, duhbaya, orbaya*: *lija hêôŭepq-tane rikakeda*.

**hêŭŭ** sbst., the Swift, *Cypselus affinis*, which makes its nest on rocks, in cntrd. to the palm-swift, *buruhêŭŭ*, which makes its nest on the branches of trees: *hêŭŭko dako daromea*, the swifts go to meet the rains, i.e., are seen mostly before the rains.

**Hêŭŭ** sbst., name of a clan of the Mundas. See *kili*.

**hêŭŭ-aŭa, hêŭŭ-bâ** sbst., a small

herb so called. In spite of its name it seems not to be used as a potherb.

**hêŭŭ-kapi** sbst., the smallest kind of hunting axe, with edge straight in the middle and corners horned backwards. See contradistinctions under *kapi*: *hêŭŭkapi kako kuramea karakondleka*, they do not make a convex edge on this kind of axe as they do on the *karakondŭ*.

**hi** Nag. var. of *hiŭ*. Compare *sen, senq*.

**hiŭ** Has. *hiŭ* Nag. (H. *hiŭkū*) onomatope, I. sbst., hiccough: *hiŭiŭ aŭumleda; hiŭ namakia*, he has hiccough.

II. adj., with *sari*, the sound of a hiccough.

III. intrs., (1) prsl., to hiccough: *hiŭkedæ; hiŭkenæ*. (2) imprsl., with inserted prsl. prn., same meaning: *hiŭŭŭia*.

*hiŭ-n* rfx. v., same meaning: *hasu jôrankanre hiŭnjan horoko purasako gojogea*, people who get hiccough when they are dangerously sick, often die (at the end of the hiccough).

*hiŭ-gq*, p. v., (1) same meaning: *puragee hiŭgotana*. (2) of hiccough, to be caused: *cilekajanre hiŭgoa*? What condition of the body causes hiccough?

**hiat** Nag. (Sk. *heyan*, heart, soul; Sad. pity) syn. of *daŭa*, pity, mercy.

**hiatin** I. sbst., grief for smb. or smth.: *cenara hiatin namkedma, medmûŭŭŭŭ gosocabatana*? Thy face is so drawn, what grief has come over thee? N.B. The poeti-

cal parallel of *hiatiq* is *czkatiq*.

II. trs., to grieve over smb. or smth.: goŋjan hone *hiatiqjaia*; oikan kajim *hiatiqtana*? About what dost thou grieve? maraŋe kasurkeda enae *hiatiqtana*, he has committed a great fault, he regrets it.

III. intrs. prsl. or imprsl., same meaning: honder purage *hiatiqtane* taikena nādoe jirarejana; purage *hiatiqkia*.

*hiatiq-en* rflx. v., to nurse one's grief: aminat alom *hiatiqena*.

*hi-p-iatiq* repr. v., to regret each other's absence: ne daŋgrakin puragekin hepebaakana, jāege kaminalakotee senoŋjanrekin *hipiatia*.

*hiatiq-q* p. v., to be regretted, to be grieved at: en oraŋe goŋjan hon puragee *hiatiqotana*.

*hi-n-iatiq* vrb. n., (1) the amount or degree of grief: *hiniatiqe* *hiatiqtana* jomakaŋ mandi raŋi caŋlitana, he grieves so much that he has lost his appetite (litly., that cooked rice seems raw to him). (2) the act of grieving: misa *hiniatiq* raŋakane taikena, nādo etā somte *hiatia* namkia, he seemed consoled, but grief has overmastered him once more.

hibi Siciŋpati var. of *a ba*.

*hica-coro*, *hica-coroŋ* (Sad. *hica-coro*) I. sbst., the act of dragging or pulling smb. along, in cntrd. to *caŋkudabadaŋ*, *caŋkudabailuŋ*, the shme, at a run: nekan *hica-coro* kain sukutana, aŋat aname.

II. trs., to drag or pull smb. along: tselcka idiŋpe, alope *hica-coroia*,

take him along in the proper way, do not drag him, i.e., do not walk so fast that he cannot follow easily: miaŋ merom hotore baŋarkiei piŋi-tee *hica-coroŋia*, having tied a rope around the goat's neck, he dragged it to the market.

*hica-coro-n*, *hica-coroŋ-en* rflx. v., to go reluctantly, to hold back, or not to be able to walk so fast, when dragged along or led by the hand, in cntrd. to *hecokoden*, to resist positively being dragged along: aiaŋq barabari seneme, alom *hica-coroŋa*, take steps as long as mine, do not drag on my hand.

*hica-coro-q* p.v., to be pulled or dragged along: ne hon puragee *hica-corojana*, hokataime, kae *daritana*, this child has been pulled along for a long time, do not drag it any more, it cannot walk so fast.

III. adv., with or without the affxs. *ange*, *ge*, *oge*, *tan*, *tange*, modifying or, idi, au, rika rikan: *hica-coroŋane* idikja.

hici (H. *hickānā*, to jolt) trs., (1) syn., of *hicigiri*, *koŋagiri*, to throw off with a strong jerk: onŋoka saŋliŋnain *hicikja*. (2) to brandish a sword: paikire kaŋdako *hiciŋa*, in the *paiki* dance they brandish a short sword. (3) syn. of *nōŋd*, of dogs, to shake the animal they have got hold of: seta kulaŋe *hicikja*.

*hici-n* rflx. v., of fowls, to jerk the head (when smth. sticks in their throat): ne sim diakana enamentee *hicintana*.

*hi-p-ici* repr. v., of dogs, to have



**hici-biriq**

the habit, when fighting, of catching by the throat and shaking the one which is down : setako lupua-tanreko *hici-pia*.

*hici-q* p.v., meanings corresponding to the trs.

**hici-biriq** syn. of *harda-biriq*, trs., to catch by the arm near the shoulder smb. who is sitting or lying, jerk him up and put him on his legs, in entrd. to *telbiriq*, of one or two people, to put smb. on his legs, by catching him under both shoulders and jerking him up : hon tabaleneia *hicibiriqkila*.

**hici-darom** trs., to brandish a sword in smb.'s face.

*hicila-p-arom* repr. v., to face each other brandishing swords : mer-garaire paikiko *hicidapiroma*.

**hici-giri** trs., same as the first meaning of *hici*.

**hicikaō** (II. *hickānā*, to jolt) I. sbst., staggering or fall caused by a sudden jerk : *hicikaōte* maēnāe bagraōjana, he sprained his back in staggering under a sudden jerk.

II. trs. caus., to cause, by a sudden jerk, smb. to stagger or fall under a load : *bajadānakaqkina taikena miq horodo gōāarakade taikena, eṭani taranro hudumarakahkedci, sidaniū hicikaōkila*, the two had prepared the load they were to carry between them on a pole ; one of the two had already the pole on the shoulder, the other when rising the other end of the pole to his shoulder, caused the first carrier to stagger (or fall) under the jerk.

*hicikaō q* p.v., to be caused to

**hicir**

stagger thus : *sidateni hicikaōjana* ; *sagiri hartanre tara cāka duture tēkadlenei urikina hicikaōlena* ; when he was driving the cart, one of the wheels struck the stump of a tree : both bullocks were jerked sideways.

*hi-n-wikaō* vrb. n., the force with which one is jerked and staggers under a load : *hivicikaōe hici-kaōlena maēnā rohpōk n sapilena*, he was jerked (backwards) under the load, with such force that his back gave a sound like *rohpō*.

**hicir** always personified, I. sbst., lightning, a thunderbolt, a flash or flashes of lightning, in entrd. to *ter*, a thunderbolt : *moq horo hici-ter tojana*, a person was struck by lightning ; *balē ēpōko oro lumam-tijuko hici tōkekereko gojoa*, young lac insects and silk worms not yet in the cocoon, die when there is lightning.

II. trs., of lightning, to strike smb. or smth. : *api horoe hicirkedkoa*.

III intrs., of lightning, to flash : *hicirkedae* ; *hicirkenae*.

*hicir-q* p.v., (1) prsl., to be struck by lightning : *api horoko hicirolena*. (2) imprsl., of lightning, to flash : *okosare hiciroṭana* ?

*hi-n-icir* vrb. n., (1) the brightness of lightning : *hivicire hicirola, moq hiriḥpiken ēṛṛlena*, the lightning flashed so brightly that my eyes were momentarily blinded. (2) the act of lightning (the lightning being personified) : *hola hunicirte isu lumamkotaina goṣjana*, many of my silk-worms died in consequence

**hici-rakaḥ**

of yesterday's lightning. (3) the result of lightning: ne busumaca lōdo holara *hincir* ei? Was the burning of this straw stack caused by yesterday's lightning?

**hici-rakaḥ** trs., to lift or throw upwards with a jerk: sadomte paromtanīa taikena, maq̄ honīa *hicirakak̄k̄ci* aīñ aārrera duḥkīa, sidom kae borokeda, passing on horseback, I got hold of a boy's upperarm and put him in the saddle before me; the horse was not frightened; molonara docod̄ meḥsate aḥḡuj̄nci kance *hicirakabea*, laṭib-enaiā men do k̄a, when the tuft of hair on his forehead falls over his eyes, he keeps jerking it up; he does not want to have it clipped. *hicirakab-en* rfx. v., in connexion with hanging hair, to jerk it up: molonara docode *hicirakabentana*.

*hicirakab-q* p. v., corresp. meaning.

**hicīri** occurs as adverbial afx. in the cpds *leḥicīri*, to see for just one moment, and *arumhicīri*, to hear for just one moment and consequently not to hear properly. *hicīriken* adv., in a very short moment, modifying *lel* and *arum*: hicir *hicīrikeniṭa* lellā, meḥ hiriḥ-piken ēr̄ḡjana, I saw the lightning in a flash and was momentarily blinded.

**hiq̄** in jest, trs., with *landi* as d. o., to push out the buttocks; to have prominent buttocks and consequently a waist retreating at the back: landi *hiq̄jada*.

*hid-en* rfx. v., same meaning: landi *hidentana*.

**hida-hodo**

*hid-q* p. v., (1) same meaning: landi *hidakana*, he has prominent buttocks. (2) syn. of *duraḡq*, of the buttocks, to be prominent: iniā landi *hidakana*.

**hida-hodo**, **higa-hogo**, **hoḷo-hodo**, **hogo-hogo** 1<sup>o</sup> syn. of *hiḡthagī*. 2<sup>o</sup> of a large belly, I. adj., with *lāi*, a large belly. Also used as adj. noun: iniā *hidahodo* lete sobenko landakoda. (2) with *horo*, a person with a large belly: ne *hodohodo* okil kosaree or̄atada? Where lives this large-bellied pleader? Also used as adj. noun: ni okoren *hidahodo*?

II. intrs., in the df. prst., (1) of the belly, to be large: iniā *lāi hidahodotana*. (?) to have a large belly: *hidahodotanae*; *lāi hidahodotana*.

*hidahodo-q* p. v., (1) of the belly, to grow large: iniā *lāi hidahodoakana*. (2) to get a large belly: *hidahodoakanāe*; *lāi hidahodoakana*.

III. adv., with or without the afxs. *ange*, *ge*, *oge*, *tan*, *tange*, modifying *lūḡ*, *rikaḡ*, *lel*, *leḡ*: *hidahodogeṭa* lel̄kīa; *hidahodogee* lājakana.

3<sup>o</sup> of grains or other solid particles, escaping in a continuous jet through a hole in a recipient, I. trs. caus., to let escape as described: dākiāte baham *hidahodojada*.

II. intrs., to escape as described: baba *hidahodotana*.

*hidahodo-q* p. v., same meaning: baba *hidahodoḡtana*.

III. adv., with or without the afxs.

*ange, ge, gge, fan, tange*, modifying  
*nur, rika, rikap.*

**hiĵ-daru** (H. *peisar*) sbst.,  
*Pterocarpus marsipium*, Royle;  
Papilionaceae,—the Gum-kino tree,  
a tall and valuable timber tree, with  
alternate, odd-pinnate leaves;  
oblong, obtuse leaflets; panicle,  
yellow flowers and orbicular winged  
pods. There is a red and white  
variety. The bark is used as a dye.

**hiĵi** I. sbst., a strain or slight  
sprain of the hip (*quri*) or back  
(*m. ʒaʒ*), in entid. to *loŋoʒ*, a sprain  
of the hip, back or any limb:  
*maëanre hiĵi menagea.*

II. adj., syn. of *hidiakan*, strained,  
slightly sprained: *hiĵi maëana auri*  
*bugioa.*

III. trs., to sprain slightly or strain  
the hip or back: *maëana hiĵi-*  
*keda.*

*hiĵi-n* rflx. v., same meaning:  
*nekan hambal bārom eḡkan horarem*  
*gḡlerem hiĵinajā*, if thou carriest  
such a heavy load on a bad road,  
thou runst the risk of straining thy  
back.

*hiĵi-gō* p. v., (1) to get one's hip  
or back strained or slightly sprained:  
*maëana hiĵiakana*, enamete  
*pura kaina gōdaria.* (2) of the back  
or hip, to get strained: *aīnā maëana*  
*hiĵiakana.*

*hi-n-idĵi* vrb. n., same as the sbst.:  
*maëana hiĵidĵi gō kae daria.*

**hiĵ-nam** I. sbst., divination as  
described below: *hiĵnam hobaḡka.*

II. trs., to divine smth. by means  
of the process described below;  
especially, to thus find out the

spirit, wizard or witch responsible  
for a sickness or other mischief:  
*ikir bongako hiĵnamkia*; *kumbā-*  
*ruko hiĵnamkia*; *en buḡia najom*  
*menteko hiĵnamkia.*

III. intrs., to have recourse to this  
process of divination: *holako*  
*hiĵnamkena.*

*hiĵnam-g* p. v., (1) prsl., meaning  
corresponding to the trs: *najom*  
*buḡia hiĵnamjana.* (?) imprsl., of  
this kind of divination, to take place:  
*hasutanimente tširage hiĵnamoa.*

\* The *hiĵnam* is done as follows:  
anybody at all, often a mere stran-  
ger or passer-by, is asked to wash  
his hands and arms, feet and legs,  
and is made to sit either on a stone  
which is put loosely on another stone  
or on a *teḡḡ* (brass rice measur-)  
placed on the top of a small heap of  
paddy. In the latter case, the  
operation is also called *teḡḡbiur*, the  
word *biur* meaning to turn or spin  
round. The one who makes the  
consultation takes then a winnowing  
shovel with the rice grains supplied  
by the family on whose behalf the  
consultation is made, passes it first  
several times over the head of the  
man who sits on this revolving  
stone or *teḡḡ*, and then begins to put  
his questions, at each of which he  
throws two or three of the rice  
grain on the man's chest. When the  
answer is in the affirmative, the man  
sitting on the stone or on the *teḡḡ*  
is spun rapidly round and round  
through the agency of *Singbonga*  
to whom all the questions are put.  
Both soothsayers and witch-finders  
also invoke a special *bonga* as a

mediator between them and the all-knowing Singbonga.

The first question of course, is whether it is Singbonga himself who has caused the sickness and wants a sacrifice? In the affirmative, it is further asked whether he wants a fowl and, if not, whether he wants a goat? No question is put about the colour, as it is known that he accepts only white ones. Questions are put also about the time and place of the sacrifice. If he wants a sacrifice and does not agree either to the fowl or the goat, it is at once apparent that he wants a human sacrifice.

If no affirmative answer is made to the very first question, the witch-finder proceeds to ask whether the sickness is due to a *nasanbozga*, a harmful spirit, i.e., one who harms of his own accord. In the affirmative, it is further asked whether it is a *haqkar*? Whether it is a *behaqkar*? A *hisinagahaqkar*? A *tunduhaqkar*? If the answer ascribes the sickness to the latter, it is known *ipso facto* that the sacrifice has to be made *tundulorre*, at the upper end of a ravine. Otherwise it is necessary to ask whether the spirit in question is an *ikirbozga*, a *burubozga*, etc., because the sacrifice to an *ikirbozga* has to be made on the border of a pool (*ikir*), and that offered to a *burubozga* has to be made on a hill (*buru*). For other bongas it is not clear at once where the sacrifice has to be made, therefore appropriate questions must be

put to elucidate this point. After this the witch-finder must still elicit the nature of the animal wanted, its colour, the time of sacrifice. It is also generally asked who has to perform the rite.

If, on the other hand, the question about a *nasanbozga* does not receive an affirmative answer, the witch-finder at once proceeds to ask whether the sickness has been caused by a *najombozga*, i.e., one instigated by a witch. If the answer to this be: yes! a first set of questions, similar to that used in the case of a *nasanbozga*, has to elicit the place of sacrifice, the nature and colour of the victim, the identity of the sacrificer. It is to be noted that the nature and colour of the victim indicated by the consultation of the rice-grains, are precisely those which were promised by the witch to the spirit in question in order to induce him to bring about this sickness.

After that, another set of questions has still to bring to light the witch or wizard's identity. Is it a man? Is it a woman? Is her house close to a tamarind tree? Close to a mango tree? Close to a jack tree? Has she a son? One only? Two sons? Three? Has she a daughter? One only? Two daughters? Three?, etc., In short, such questions are put as will, if answered affirmatively, leave no doubt as to the identity of her who is responsible for the mischief.

When the man does not spin round at any of the questions, it is a sign

**higa-hagi**

that no sacrifice is wanted and that the sickness or misfortune is not due to the agency of any spirit.

During the epidemic of influenza, just after the war, they consulted about it with the rice-grains all over the country and got no answer, even to the question whether it was caused by a *rōghozaga*, an epidemic-spirit. When at last they asked: "Is it an epidemic?" the man on the stone began to spin round.

**higa-hagi** (Sak. *hagā-hagi*) I **bst.**, (1) ordinary diarrhoea, loose stools, often caused by indigestion or by a change in the customary diet, in contr. to *dālāi*, *dālādul*, severe diarrhoea with very liquid stools; and *maōmlāi*, *maōmlādul*, passing of pure blood, different from mere dysentery (*su<sup>1</sup>*), which carries off a man in a few hours. Ordinary diarrhoea is not counted as a sickness, and not treated with remedies: *higahagi* nanakaja. (?) a purge caused by medicine.

II. **adj.**, with *lādul*, same meaning.

III. **trs.**, to give smb. a purging medicine; to cause to purge: *tūtaṛa higahagikja*, a stew of mulberry leaves has given him diarrhoea; *goṭa oṛarenko hanibā hondatee higahagikedkoa*, she caused everybody in the house to get loose stools by serving up fried flowers of the Cassia fistula; *ruatanko julahṭe higahagi lagatinaa*, it is good to purge fever patients with castor oil.

IV. **intrs.**, to have an ordinary diarrhoea: *musinagee higahagikena*.

*higahagi-n* **rlx. v.**, to take a purge:

**higaṛa**

*higahaginjanae*; *rimbilara āḡge jomtee higahaginjana*, he got diarrhoea by eating too many (fried) leaves of the *Oxalis scandens*.

*higahagi-p* **p. v.**, (1) to get loose stools: *sukurijilu puragee jomkedae higahagutana*. (2) to be purged.

V. **adv.**, with or without the affxs. *ange*, *ge*, *ḡge*, *tan*, *tange*, mollifying *rikig*, *lādul*, *dul*.

**higa-hogo** var. of *hidahodo*.

**higaṛa** (Sak. *higraek*; Or. *higir-digir*, violence, bullying) **trs.**, (1) to drive away some animals, especially cattle, from the place where more are gathered: *ne merom aleaṇi nalage, higaṛame*; *ama uriko higaṛakom*, *tasad huriagea nere*, drive thy cattle elsewhere, there is not grass enough here for so many. (2) with a person as d. o., of cowherds with their cattle on a grazing ground, to drive away one of their number with his herd: *harrūra kam acunredole higaṛama*, if thou dost not help gathering in the straying cattle, we will exclude thee and thy cattle from our midst. (?) **fig.**, to exclude smb. from the family circle, the khunt, the village family, the caste, so as no more to eat with him; to boycott him: *hagaāte, kūthagaāte, hatuhagaāte, jatiāteko higaṛakja*.

*higaṛa-n* **rlx. v.**, (1) to separate oneself and one's herd from the other cowherds and cattle: *muḡrege gupitanle taikena, aḡa monetee higaṛanjana*. (2) to remain wilfully an outcast: *kandameale mentele kajijia*, *mendo aḡgee higaṛantana*. (3)

## higara

to pass over to the opposition ; to take sides with the minority ; to stand up alone against the common opinion ; to take sides with the other party in a lawsuit : *paneātire soben-ko miadgeko kaj. keda, barhorokina higarajana* ; *dikulole laraitana, miad haga aleātee higarantana ad dikulole modentana.*

*hi-ṛ-igara* repr. v., (1) to exclude each other at different times from the gathering of herds : *ne honko janaō nekageko hipigara.* (2) of relatives or co-villagers, to be dis-united: *hagare hipigare janjetan kaj. kamire j. r. k. namoa*, union in the family makes its strength.

*higara-ṛ* p. v., (1) to get excluded from the gathering of herds : *Sonja tisina gupire higaratana.* (2) to get excluded from the family, khunt, village family or tribe : *jatiātee higarajana*, he has been excluded. (3) to get dis-united : *mot* (or *haga-ako, hagar.*) *higarajane janjetan kaj. kamire j. r. k. namoa.*

*hi-n-igara* vib. n., (1) the extent of boycotting : *hinigaraḱo higarakia*, inḱe cunatamaku raḱi kakaḱtana, they boycott him so much that they even refuse to chew tobacco with him. (2) the act of excluding as described : *gupidipili misa hinigara-doko modrūralia, eḱa somteko higarakia*, after a first exclusion from the gathering of herds, the cowherds admitted him again in their midst, now they have excluded him once more ; *misa hinigara-doko rajirūralia*, after a first exclusion from the

## hihi-koko

family (khunt, village family or tribe) they readmitted him.

**higi-higi** Nag. var. of *hejeheje* Has.

**higiri-digiri** (Or. Sad. *higir-digir*, bullying) syn. of *goimāl*, but not in the meanings of : a mistake, an actual quarrel, disorder of the stomach.

**higiridigiri-kaji** syn. of *goimāl-kaji*.

**hihi-koko** Nag. (Or. laugh and love) syn. of *hahakahakihikihi* Has.

I. sbst., indecent pleasantry and jesting between a man and a woman, both jesting or the 2nd at least laughing : *inkinaḱ hihikokote sobenkoḱ lutur perajana, dalkinape*, every one is angry for hearing the indecent pleasantries between these two, give them both a thrashing.

II. adj., (1) with *landajagar*, indecent pleasantry. (2) with *horoko*, men and women actually jesting indecently : *hihikoko horoko ne horateko piromjana.*

III. intrs., of men and women, to jest together indecently : *hihikoko-jadoko* ; *ilisabare jākina hihikokokere*, *inkina goḱmente soben ko birida*, when during a drinking bout, a man and woman begin to exchange indecent pleasantry, all the others rise to beat them.

*hihikoko-n* rflx. v., same meaning : *indi lelāte rūratane purasa daragradagrikiko hihikokona*, *indidana soben buruāte eḱkagea*, on their way back from the ind festival young men and girls often exchange lewd pleasantry, in fact the ind is the worse of all fairs.

## hijū

*hikikoto-g* p. v., imprsl., of indecent pleasantry between men and women, to take place : *aiub nea horare indi elko ruartanre purage hikikokolena*, yesterday night when the young people came back from the ind feast, there was a lot of indecent pleasantry on this road.

IV. adv., (1) with or without the afxs. *ange, ge, tan, tange*, modifying *rikan, landajagar*. (2) with the same afxs., modifying *senq, hijuruar, garom*, etc.

**hijū, hi** (Greek *hikneomai*, I come). *Hijū* is the p. v. form of *hi*. Compare *sen* to walk, to go, *senq*, to go away. Whereas there is a difference of meaning between the latter, there is none between *hi* and *hijū*. Nevertheless *hijū* and *senq* are not treated grammatically as passive verbs, but as original root forms : the *u* and *q* do not drop before the terminations of the past tenses. I. subst., the act of coming, with or without connotation of time or manner : *kaji bārii kulkeda, hijūdo banqjana*, he sent word that he would come, but there was no coming.

II. adj., (1) with *horo*, (a) a person whose coming is expected : *hijū horoko cabalena oiko sareakana?* Have all the people we expect arrived? (b) a person actually coming : *hijū horoko horarenā lelledkoa*, I saw on the road those who are coming. (c) a person consenting, or desirous, to come : *hijū horokodeko hijuakana, kākolo kā*, those who wished to come have

## hijū

arrived, not those who did not wish. This sentence is sometimes used also in the same meaning as : *hijū horokodoko hijuakana, aūrikodo aarige*, the people expected have arrived, but not all. In these three meanings *hijū horo* is syns. with the noun of agency *hijūnī*. (2) with nouns denoting time, next : *hijū somār*, next Monday; *hijū candū*, next month.

III. trs., to cause or allow smth. to get nearer this way, either by pushing it or by relaxing one's hold or pull on it : *poṭom nesāte hijūime*, shove the rice bale this way.

IV. intrs., (1) of liv. bgs., to come towards, or arrive on the spot where the speaker or writer of the term *hijū* actually is when he uses this word : *hijūlenako; hijūkenako; Rancirenā tebakana, amo hijūme; aindō Rancirenā taingea am Sarwadaāte Khunṭi hijūme*, I shall remain at Ranchi, but come you from Sarwada to Khunṭi (which is in the direction of Ranchi). In the sentence : *Rancirenā senruartana, amo miq pīt tāomte Rancite senqme*, I go back to Ranchi, after a week come and join me there, *senqme* may not be replaced by *hijūme*. (2) of words, to occur, to be used : *ne kaji purāsa kā hijua*, this word is not much used; *en kaji duranare hijua*, that is a poetical word. (3) of things, to be of use, to be useable : *ne kudlamdo kamire oṛo kā hijua*, this hoe is irreparably spoiled. (4) with *monre*, to come

## hijū

to mind : ena kajido aĩñā moure kā *hijūlena*, it did not occur to me.

Note the idioms : (1) *sanicār ale hijura* (understood : *kaji, sanar* or *matlah*) *taikena*, we were to come, or we wanted to come, on Saturday. (2) *hijure cipe nirre* (understood : *nameape*) ? Is it by coming or by running away that you will get smth. (from me) ? i.e., do not run away just when I am (or he is) going to give you smth. (3) *hijūlenkac ! hijūlenkakira ! hijūlenkako !* Let him, let the two, let them, dare to come ! This last idiom is used only in Nag.

*hiju- go* p. v., of an inan. o., to be caused or allowed to get nearer this way, either by being pushed or by being relaxed and let go : *potom hijugoka* ; *baēar hupialeka hijugoka*, relax a little thy hold on the rope, let it come a little this way.

*hi-n-iju* vrb. n., (1) the number of people coming : *hinijuko hijujma, goṭa pipiko perakeda*, so many people came that they cover the whole high ground. (2) the act of coming : (a) without connotation : *kaji bārii kulkeda, hinijudo banqjana*. (b) with connotation of time : *hinijū kape taūkakeda*, gapakedrepe *honar taūkajana*, you have not timed your coming properly, if you had waited till to-morrow it would have been all right ; January *sida hapūtaia hijūlena*, en *hinijūledora* *senruarken*, I came here the first week of January, but I went back once since then ; January *sida hapūta hijutanira lelledma, senruarkenate*

## hijū-nam

ci orqm *hijuakana* ?—En *hinijuge*, I saw thee coming here in the first week of January, didst thou go and come back again ?—No, this is still the same coming, the same stay. Also used as adj. with *dipli*, in this meaning. (c) with connotation of manner : *motortem hijuakana* ?—He.—*Lagsakanam* ?—*Nelekan hinijute eiko lagaa* ? Thou hast come by the bus ?—Yes—Art thou tired ?—Does one get tired when coming in this manner ? (3) the people who come or came : *hola hinijuko menakogea*, those who came yesterday are still here. Also used as adj. with *horo*, in this meaning.

*hijū-hapa, hijū-hape* intrs., to come secretly or stealthily.

*hijū-kararakara* intrs., to come definitively, with a mind to remain for ever : *hijūkararakaratanako*.

*hijūkararakara-en* rlx. v., same meaning : *neado aĩñā kinirira hatu, nerera hijūkararakarajana*, this is a new village I am making, I have come to settle here definitively.

*hijūkararakara-g* p. v., same meaning : *hijūkararakaragotanako*.

*hijū-kete* intrs., to come personally : *hijūketēnatee hukumaḍlea*, he came in person to give us this command.

*hijū-nam* trs., (1) to come and meet the speaker or another person of the speaker's place : *hijūnamirakako*, let them come to meet me. (2) to come and find, receive or take smth. : *miḍ sala cañli nā idikem, saregotanādo hijūnameme*, take now with thee one maund of rice



**hijū-ruar**

and come back for the rest.

*hijūnam-q* p. v., (1) to be met by a visitor : gomke batagaa, eṭa hulanae *hijūnamōka*. (2) to be found, received or taken by one who comes : sareakana tāomkote *hijūnamoa*.

**hijū-ruar**, **hijū-rūra** intrs., to come back ; to come again : ciulaō kae *hijūruara*.

**hijūru** Has. syn. of *hejere* Has.

**hijū-senq**, **senq-hijū** intrs., to come and go ; to go to and fro ; to keep up relations : aletā *hijūsenq* kakoa, they keep up no relations with us.

**hijū-torsa** intrs., (1) to come at once : nea idikeḍei *hijūtorsame*, having taken this away come back at once ; ne ciṭi paraōkedt : *hijūtorsame*, on receiving this letter, come at once ; Dorma horatege *hijūtorsame*, come at once by way of Dorma. (2) to enter another place on one's way to this : gapa inj mulite *hijūtorsame*, come to-morrow and on the way visit him ; Khuntim hijūtanre Dormate *hijūtorsame*, when thou comest to Khunti, enter the village of Dorma on thy way.

**hikaḷ-dārāḷ** syn. of *hilajolo*.

**hika-jaka**, **hika-jaki**, **hika-jiki**, **hika-joko** vars. of *hekujaki*.

**hikirtiur** (Cfr. Sad. *tiul-tiul*) derived from *hekerheker* and *taūr*, I. sbst, the trembling of the head under too heavy a load : inia *hikirtiur* kam leljada ? dontaime, dost thou not see how her head trembles under the load ? Relieve her, take it off.

II. adj., with *hon*, *kuri*, a girl or woman whose head happens to trem-

**hikuṛ-blkuṛ**

ble under too heavy a load : en *hikirtiur* hon caṭu dontaime.

III. trs. or intrs., to have the head trembling under too heavy a load : *hikirtiurjadae* ; bōe *hikirtiurjada*.

*hikirtiur-en* rllx. v., to feign that one's head trembles under too heavy a load : mīdeokōlekam dupilakada enarādom *hikirtiurentana*, thou carriest on thy head a very small weight, nevertheless thou wouldst make us believe that it is too heavy for thee.

*hikirtiur-q* p. v., (1) of the head to tremble as described : inia bō *hikirtiurtanu*. (2) to have the head thus trembling : lagaakanāe, *hikirtiurqtanae*, dontaṭuṭipe, she is tired, her head trembles, take off her load quickly.

IV. adv., with or without the affs. *ange*, *ge*, *oge*, *tan*, *tange*, modifying *ekla*, *rika*, *lelq*.

**hikuṛ** trs., to subject smb. to introduction, in entrld. to *dere* which refers to the complete act : Biranae *hikuṛhīa*.

*hikuṛ-n* rllx. v., to advance the abdomen in attempting or soliciting, in aiding or inviting, introduction : *hikuṛntaniṇ* lellia ; amona *hikuṛnme* ; misamisa daṇgriko biraōmente daṇgrako inkuṇ sanamanareko *hikuṛna*, japajapatedo kā.

*hi-p-ikuṛ* repr. v., to make on both side efforts at introduction : *hipikuṛtaniṇ* lelleḍkinaa.

*hikuṛ-q* p. v., to be submitted to introduction : Birana cupadre *hikuṛqtanre* hoṭoko teḅajana.

**hikuṛ-bikuṛ**, **bikuṛu bikuru** Has.

## hila

without aspirate in Nag., var. of *azkabazka*, used mostly of people walking or running in a zigzag fashion.

**hila** Has. Nag. (II. *ghin*) I. sbst., hatred, detestation, scorn, horror, disgust with smb.'s conduct, in entr. to *hi'atq*, disgust with food, caused by want of cleanliness : *nī bugin hoṛoge, inīre jetan hila banoa*.

II. adj., (1) with *hoṛo*, hateful, hated : *aiamento hila hoṛoko ne hature banoa*, in this village there is no one hateful to me. N. B. One who hates is *hila hoṛo* : *aiā hila hoṛoko ne hature banoa*, nobody hates or despises me in this village. (2) with *kaji*, words inspired by hatred or contempt : *hila kajii kajila*.

III. trs., to hate, detest, scorn, despise smb. : *cenamentem hilajadkoā?*

IV. intrs., to have feelings of hate, detestation, contempt : (1) prsl. : *cikanam hilatana? aleā mandī kamaṭana*, why dost thou detest us? Thou refusest to eat with us. (2) imprsl., with inserted prsl. prn. : *hilajgia*.

*hila-n* rflx. v., to indulge in hatred or contempt : *enka alom hilana*.

*hi-p-ila* repr. v., (1) to hate, detest, scorn each other : *hipilatanakiq*.

(2) sbst., mutual hatred : *apere hipila cimtaṛa hokaoa?*

*hila-q* p. v., of people, to be hated, detested, despised : *hatuhagakore* (or *hatuhagakote*) *puragee hilagṭana*, he is hated (or despised) by his co-villagers.

## hila-ḍolo

*hi-n-ila* vrb. n., (1) the amount of hatred : *hinilako hilajgia, jetae inia juṭiḍ kakoṭana*, they hate or scorn him so much that they treat him as an outcast. (2) the act of hating, scorning : *inīre hinila kī hoka-akana*, they still hate or scorn him. (3) the person hated or scorned : *nīdo amā hiniladāq, alado kale hilajgia*, it is thou who hatest him, not we.

V. adv., with or without the affs. *ange, ge*, modifying *rika, kaji*, showing hatred or contempt : *hila-angee kajikeda*. (2) with the aff. *gge* modifying *rika, kaji*, so as to render smb. hateful to others : *poncoko talare aiā hilagee kajikeda*, he spoke in the panchayat so as to render me hateful.

**hila-bage** trs., to hate and avoid : *pāpia hilabagejāda; ne hoṛoko hilabagejia*.

*hi-p-ilaba-p-age, hi-p-ilabage, hilaba-p-age* repr. v., to hate and avoid each other.

*hilabage-q* p. v., to be hated and avoided.

**hila-dapa** var. of *hiladapna*.

**hila-ḍolo** (Sid. Or. *hila-ḍolo*, oscillating) Cfr. *helodelo*, I. sbst., (1) a swaying or shaking from an external cause : *caṭuṛa hiladolo leljalḷoge uṅgoa mentedoina kajila, se uṅ-jangea*, seeing the swaying to and fro of the waterpot, I said that it would fall from her head, and it fell. (2) fig., hesitation : *inia monre hiladolo menā*.

II. adj., (1) swaying as described : *hiladolo caṭu dontaipe; hiladolo beḍ*

## hila-đolo

tolruareme. (2) with *ji*, *mon*, a fluctuating mind : *hilađolo mon kã sãjeakanatae*.

III. trs. caus., (1) to cause to sway as described : *cațu alom hilađolooa uñuakange*, do not shake the water-pot on thy head, it is sure to fall.

(2) to cause smb. to hesitate : *iniã ji ciãpe hilađolojada?* (3) of poverty, to render smb. spiritless ; to deprive smb. of his mettle : *reagẽ hilađolokedlea*.

IV. intrs., (1) psl., (a) to sway as described : *cațu hilađolotana* ; *bed hilađolotana*. (b) to hesitate : *mon* (or *ji*) *hilađolotana*. (2) imprsl., with inserted psl. prn., (a) to feel such a swaying : *bed hilađolojãina* ; *gãfire hilađolohĩci otetena senkena*, having felt the jolting of the cart, I went on foot. (b) to hesitate : *ji hilađolojadmeaci?* (c) to feel dispirited by poverty ; *reagete hilađolojadlea*.

*hilađolo-n* rflx. v., to hesitate : *aminana alom hilađolona*, moneado monege sai ! Do not hesitate so much, keep without change to what thou hast once decided.

*hilađolo-o* p. v., (1) to be caused to sway as described : *da calkacokoțe cațu hil dolooa*, waterpots (when carried on the head) sway through the to and fro movement of the water. (2) to be caused to hesitate : *mon* (or *ji*) *hilađolookana*. (3) to be dispirited by poverty : *reagetele hilađolookana*.

V. adv., with or without the affxs. *ange*, *ge*, *ge*, *tan*, *tange*, modifying *kã*, *le*, *rika*, *utkar* : *bed dũlge tola-*

## hila-gata

*kana, hilađolotan eklabaraqtana*.

*hila-gata* (Sad. *gilagatã* ; II. *galã*, wasted) I. sbst., (1) a sore eating so deep into the flesh that it looks as if pieces of flesh were going to fall off, or that they actually fall off : *iniã hĩggatã lete mođ sãnje mandĩ kaina jomdarĩjana*, having beheld his deep sore, I could not even take a meal for the rest of the day. (2) the utter decomposition of a corpse, so that it can no more be handled without going to pieces : *soã setã hĩggatã lete nã jakeđ hilañjãina*, I feel still nauseous from having seen the rotten corpse of a dog.

II. adj., (1) with *gađ*, such a sore. (2) with the name of an animal, such a corpse. (3) with the name of a fruit, so ripe that it falls to pieces when touched.

III. intrs., of a sore, corpse or fruit, to be in the state described : *en horoã gađ hĩggatãtana* ; *en kautara hĩggatãtana*, *ciã kape jomkeda?* *en seta hĩggatãtana*, *bakĩre ciã kape topakja?*

*hĩggata-gg* p. v., of a sore, corpse or fruit, (1) to get into this state : *iniã gađ hĩggatagotana* ; *jãñ murdar hĩggatagore rimĩre rokagee pasaoa*, when a corpse gets utterly decomposed, if one lifts it, it falls to pieces. (2) to fall to pieces, when handled, owing to this rotten or overripe state : *jaboã kanãra sipĩalere hĩggatagoo*, *tĩaleređo boõoa*, an overripe jack fruit falls off in pieces when one carries it in the hands, and its axis comes out when one lifts it by the stalk.

## hila-jolo

## hilaŋ

IV. a.lv., with or without the afxs |  
*ange, ge, gge, tan, tange*, modi-  
 fying *gaōq, soēu, jabočag, matiŋ, lelŋ*  
*rikaŋ, uiuŋq* : *hilagatātane* gaōakana;  
*miad seta aleŋ* bakŋire *hilagatātane*  
*sočātana* ; *matlakan kaŋapaia sipia-*  
*aujaŋ* taikena *hilagatātane* uiŋjana.

**hila-jolo** syn. of *huluŋduluŋ, hikaŋ-*  
*dārāŋ, hingdang, hinadani, hinat-*  
*danat, hiniŋdinuŋ, hiniŋdinuŋ*  
 I. subst., the act of walking  
 staggeringly either through  
 weakness or on account of too heavy  
 a load : *hilajolo* lelte perŋ baŋteŋko  
 muŋdōa, people are understood to be  
 weak when one sees them walking  
 staggeringly.

II. adj., with *hoŋo*, weak : *miad*  
*hilajolo* hoŋolo daruhadŋena juŋilena  
 kalina pokōtokeda, I was paired with  
 a weak man in sawing trees, we  
 could not work in a satisfactory  
 way.

III. trs. caus., to cause to walk  
 staggeringly : *hambal bārom hilajo-*  
*lokja*.

IV. intrs., to stagger in walking :  
*hilajolajudae* ; sene *hilajolajuda*.

*hi'ajolo-u* rilx. v., same meaning :  
*puragee hilajolontana*, *jetan perŋ*  
*eima tisiagapa banoatačā*.

*hilajolo-q* p. v., to be caused to walk  
 staggeringly : sene *hilajolotana* ;  
*hambal bāromtee hilajolojana*.

V. adv., with or without the afxs.  
*ange, ge, gge, tan, tange*, modifying  
*sen, gq, rika* : *hambal bārom gōtanre*  
*hilajologge* rikajana.

**hilaŋ** Has. Nag. I. subst., (1)  
 uncleanness causing disgust with  
 the food : en oŋŋre *jetan hilaŋ*

*banoa*. (2) abs. n., disgust with  
 the food, owing to want of cleanli-  
 ness, in contr. to its diminutive  
*huluŋduluŋ*, loss of appetite from  
 any cause, and *hisindi*, disgust can ed  
 by dirty muddiness : *jommentea*  
*luhkena mendo hilaŋ namkici kač-*  
*jana*.

II. adj., (1) with *hoŋo*, squeamish :  
*hilaŋ* hoŋoko huŋialeka eŋire maŋla  
 leljanre *jom kakoa*, squeamish people  
 refuse to eat as soon as they notice  
 any little dirt on their plate. (2)  
 with *kaji*, talk over disgusting things  
 in as far as it causes disgust with  
 the food : *hilaŋ kaji aŋumkelei*  
*mandi jomia hokajana*.

II. trs., to be disgusted with  
 sub., especially with the food he  
 prepares or touches, on account of  
 its dirtiness : *maŋlarte ne hoŋolo*  
*hilaŋjia*.

V. intrs., to feel disgusted with  
 the food. (1) prs. : ena *kijika*  
*miruag juŋvrep aŋunte purgna*  
*hilaŋtana*, stop speaking of these  
 disgusting things, they disgust me  
 with my food. (2) imprs., with  
 inserted prs. pin : *miad soča setaia*  
*lellja, mandi jomtanre upnamejarted*  
*hilaŋjāŋā*.

*hilaŋ-en* rilx v., to show squeam-  
 ishness about the food : amo enkan  
*galidmalid jetige, amagem hilaŋen-*  
*tana*, thou art thyself equally dirty  
 in matters of food or plates, thou  
 hast no right to put up thy nose  
 when others are not clean.

*hi-p-hilaŋ* repr. v., (1) to feel disgust  
 for each other in matters of food :  
*kakina hiŋhilaŋtana*, enmentekia

## hilaɔ-bage

## hili

jomsaagitana, they feel no disgust for each other, that is why they eat from the same plate. (2) sbst., mutual disgust with reference to food : nikiare *hipeaɔ* bmon.

*hilaɔ-ɔ* p v., (1) to get disgusted with the food : ena aũmte puragea *hilaɔptana*. (2) of food, to be an object of disgust : poarite ne kapiã mandĩtu *hilaɔptana*. (3) of people, to be a cause of disgust for others : kae karkadena, enamente jomhãtiãree *hilaɔptana*, he does not brush his teeth and therefore people are disgusted to eat with him from the same plate ; kae rãpana enamente *hilaɔptana*, he does not bathe, that is why he is a cause of disgust to those who eat in his presence.

*hi-n-ilaɔ* vrb n., the extent to which one is disgusted with the food : en kãji aũmkedte *hiulaɔ* hilaakĩũã mandĩ barsa lapedledẽia deũmarjina, on hearing that talk I got so disgusted with my food that when I had swallowed two mouthfuls I began to retch.

V. adv., (1) with or without the afxs. *ange*, *ge*, modifying *atãkar*, to feel disgusted with the food. (2) with the afxs. *ange*, *ge*, *ɔge*, modifying *kaji*, to talk so as to disgust smb. with his food.

**hilaɔ-bage** trs., (1) not to eat, or to leave off eating, through disgust : jomtane taĩkena, epiãe tĩjuĩ nankĩeĩ *hilaɔbagekeda* ; en galiĩnãliĩ jatikoã orãre jomĩã *hilaɔbagekeda*, I have stopped eating anything in the house of those slovenly people. (2) as used sometimes by Christians,

syn. of *hilabage* : pãpiã *hilaɔbage-jada*.

*hilaɔbage-ɔ* p. v., corresponding meanings : mindĩ *hilaɔbagejana*.

**hilaɔ-dapanã**, **hilaɔ-dapã** I. intrs., (1) to walk or run with fluttering clothes : hanku buruteko *hilaɔdapãjãda*. (2) to walk or run tiredly, exhaustedly, with the unsteadiness of fatigue : purã saagintee nirkena, tũdũrũ *hilaɔdipũɔtane* taĩkena.

In these two meanings the term corresponds to *lipalayi*, *lapaluri* used for the flight of birds. (3) of clothes, to flutter : hoõore lijã *hilaɔdipũɔtana*. (4) of the body, to shake from fatigue in running or walking : nĩnĩrte inĩã hoĩmo *hilaɔdipũɔtana*.

*hilaɔdipũɔ-ẽa* rlfx v., two first meanings.

*hilaɔdipũɔ-ɔ* p v., two last meanings of the intrs : nĩnĩrte *hilaɔdipũɔjana*.

II. adv., with or without the afxs. *ange*, *ge*, *ɔge*, *ĩã*. *lange*, modifying *sen*, *nĩr*.

**hili** I. sbst., the wife of one's senior brother. It takes the prsl. prns. as poss. afxs. : *hiliã*, *hiliĩ*, *hĩĩte*. It is also used sometimes as voc. of address, but generally *dei* is preferred.

II. trs., to get smb. as wife of one's senior brother : *hiliĩũũũã*, *hiliĩũũũã*, my elder brother has married her : *hĩĩĩũũũã*, my elder brother is going to marry her.

III. intrs., with ind. o., to address smb. with the voc. *hili* : *hiliĩĩũũũã*, she is the wife of my elder brother.

**hilia-iriulea** I. sbst. the relationship of a woman and the junior brother or sister of her husband : *hiliairiuleare eperan hobalena*.

II. adj., used prdly. to denote this relationship : *hiliairiuleglin*, we two are thus related.

**hilul-dilul** var. of *hilajolo*.

**himuīa**, **imuīa** I. sbst., the act of pursing or twisting the lips incredulously or in displeasure : *iniā imuīa lelte aiñā kaji kā bisūāsjana menten mundikeda*.

II. trs., to purse the lips : *mocae himuīakeda* ; *mocae himuīaqiñā* ; *himuīaqiñae*.

*himuīa-en* rflx. v., same meaning : *himuīaqentanae*.

*hi-p-imuīa* repr. v., to purse the lips at each other : *barankia hipimuīatana*.

*himuīa-q* p. v., (1) to get one's lips pursed, i.e., to purse the lips : *ne kaji aiunkedcī himuīajana*. (2) of the mouth, to get pursed : *iniā moca himuīajana*.

V. adv., with the afxs. *ange*, *ge*, modifying *moca*, *rikan* : *himuīagee mocakeda*, he pursed his lips.

**hīn** Has. (II. *ghīn*) syn. of *hinsita* Nag. *noc* Has. I. sbst., (1) contempt, the act of finding fault with : *kuṛi lelle senkena*, *kā bapaijana*, *hīn hobajana*, we went to see the future bride, the marriage was broken off, one of the two (groom or bride) did not approve of the other. (2) superciliousness, habit of finding fault with, or judging with severity : *nekan hīn okorem itulā* ? (3) a cause of contempt,

despicable ways or conduct : *hēakope*, *ne kuṭunkore jetan hīn banoa*, accept their marriage proposal, there's nothing reprehensible about them.

II. adj., (1) with *kaji*, words of contempt ; words causing smb. to be despised : *hīn kaji kā bēsea*. (2) with *horo*, a supercilious or critical person ; a despicable person. (3) with the name of any object : despised, disapproved of : *haraē hīn kudamko pījātee aurnaptada*, the blacksmith brought back from the market the hoes which people refused to buy (owing to some defect).

III. trs., to condemn, to despise, to find fault with, to judge with severity : *enāmentepa hīnkia* ? *pītrē apī kudlamko hīnkeda* ; *aiñ bailed naēal soben haturenko hīnjada*, enreo kami calaōqtangea, the people of my village all find fault with the plough I made, nevertheless it is serviceable.

IV. intrs., (1) prsl., (a) to feel contempt for smb. : *inkutāree hīntana*. (b) of inan. os., to be subject to much criticism : *aiñā pāl purage hīntana*, many people say that my ploughshare is badly made or in a bad condition. (2) imprsl., with inserted prsl. prn., to feel contempt for smb. : *kuṛi lelle idilja*, *purage hīnkia*.

*hīn-en* rflx. v., (1) to despise oneself, to find fault with oneself : *gōtanko lelkeḍkoci aiñaiāen hīnenjana*, *naminā aiñ ciulaō kain dāria mente* ; *lepelumbulte laco lelenjancī hīnenjana*, with a looking glass he saw that his lips were not nice.

## hina-dana

(2) syn. of *hinrikan*, to cause oneself to be despised, to court disapproval or contempt : enkan kamikore alope *hinenā*, apo perakan horeko, do not expose yourselves to criticism about your way of working, you who are so strong.

*hi-ep-in* repr. v., to despise or criticize each other ; to find fault with each other ; to judge each other with severity : miad jetoakan daagra risa daagri lelle idilja, mendo kina *hipinjana*, we took a young man with entangled hair to see a girl with curly hair (as a preliminary to marriage), but they disapproved of each other.

*hin-g* p. v., to be despised, criticized, found wanting, disapproved of : leleko hijulena, ne kupi *hinjana* ; ne hore kamire kae *hinoā*, it cannot be said that this man does not work well ; ne uri lelredo kae *hinoā* mendo kamire, this bullock looks all right, but it is lazy ; inia onol *hinjana*, enamente mastarte kami kae nanikeda, it was found that he writes a 'bad' hand, that is why he got no job in the teaching line.

IV. adv., (1) with or without the afxs. *ange*, *ge*, *gge*, modifying *kaji*, to criticize, to speak of with contempt or disapproval. (2) with or without the afxs. *ange*, *ge*, modifying *lel*, to see and find despicable or faulty : kupi leltebu idilja, *hingee* lellja.

**hina-dana**, **hina-dani** syn. of *hilajolo*.

**hinal** syn. of *kharagrao*, trs., to rinse a cooking or eating vessel, shak-

## hingi

ing water in it : ne catu *hinaltam*.

*hinal-g* p. v., of a cooking or eating vessel, to get rinsed : catu gasartundure *hinalou*, when a waterpot is scrubbed, at the end it gets rinsed.

**hinana-dana** syn. of *hilajolo*.

**hingi** (1) syn. of *ini* with a pejorative sense. (2) interjection used of liv. bgs. where *eng* is used of inan. os. : lo ! look at him.

**hinigi-nigid** syn. of *haralharal*, but used only of ground or paths worn smooth by rats or mice, and consequently not used in the 2nd meaning of the trs. and p. v.

**hingi-ni** syn. of *hanjina*.

**hinji**, **hinjid** Has. Nag. weak form and diminutive of *anjed*, cfr. *lih*, I. trs. caus., to cause to flow out slowly and entirely : seroro ad keko maom *hinjilekoate* rikore purakako sirikako menea, it is said that when a stork or heron is roasted on the spit after all its blood has been allowed to drip out, it loses much of its fishy taste : no loonara da tarasa atomre *hinjiipe*, make a drain on the side of this rice field, to drain off its water.

II. intrs., of a liquid, to flow out slowly and entirely ; to drip out : loonara dako *hinjitana* tisinagapa ; joboroakan lijara da *hinjitana*.

*hinji-g* p. v., same meaning : merom hadkici hakataipe, maom *hinjid-pka*, having cut off its head, hang up the goat so that all the blood may drip out.

*hinjioge* adv., so as to let flow or drip out the liquid : *hinjidgge* hakalem ne lija.

**hirsat, hirsati, hirsita** Nag. (Sad) syns. of *hira* Has.

**hinua** (Or. *hinuō*, lapwing) sbst., a bird so called. It is the size of a myna, makes its nest in the ripening paddy and calls *hūd* the whole night in November. It is probably the Jack-Snip, *Gallinago gallinula* or the Sandpiper, *Totanus hypoleucus*.

**hinui-dinui, hinui-dinui** syns. of *hilajolo*.

**hiŋa** (Sk. Sad. *hīng*) sbst., asafoetida

**hiŋgara-hoŋgoro** (Sad. *higar-hogor, hika-hoker*) syn. of *hiŋarahoŋoro*, I. adj., which slides along a handle or along the arm, in: entrd. to *hekoŋdekoŋ*, used of a ring shaky or turning around a handle, but not sliding along its length: *hiŋgarahoŋgoro* hake eŋagare dandomtan, fix the loose axe head on to another handle.

II. trs., with *sen* as d o., fig., to walk listlessly: *sene hiŋgara-hoŋgorojada*.

III. intrs., (1) in the df. prst., to slide along the arm or along a handle: *ne hake berelakanre soaŋlena*, dandom rōrojana, do *hiŋgara-hoŋgorotana*, this axe head has been fixed on to a handle of green wood, the handle has dried, and now the axe slides along. (2) fig. in jest or displeasure, to walk listlessly: *koŋijana?*—*Bagaicasaŋ hiŋgarahoŋgorokeda*.

*hiŋgarahoŋgoro-n* rflx. v., to walk listlessly.

*hiŋgarahoŋgoro-ŋ* p. v., of a ring,

to slide along a handle, or along the arm: *ne sakom anaŋ tīre hiŋgarahoŋgoroŋa*, this bracelet is too broad for thy arm; *hake ne dandomre hiŋgarahoŋgoroŋa*, this handle cannot be used for the axe, it is too thin.

IV. adv., with or without the affs. *ange, ge, ge, tan, tange*, also *hoŋgoroleka*, modifying *dandom*, *soaŋ, tusia, sen*: *hake hoŋgorolekam dandomkeda*, thou hast put the axe head on a handle along which it slides; *hiŋgarahoŋgorotane senbara-tana*.

**hiō** (Sad. *hiō, hiyo*) I. interjection and sbst., a call to bullocks and cows to make them come: *en uri hiō kāja aŋumkeda*, that bullock has perhaps not heard the call.

II. trs., to call a bullock with the cry "*hiō*": *hiōiŋiŋ mendo kae hijujana*.

III. intrs., to call "*hiō*" to a bullock: *hiōaime*.

*hiō-ŋ* p. v., of a bullock, to be thus called: *uriŋo apisako hiōlena*, enreo kako hijulena.

**hiōa** I. interjection and sbst., a hunting cry of joy or triumph when game is killed. *Hiŋra* may be used in the same circumstance: *cikaniko goŋkja?* *hiōa aŋumlana*.

II. adj., with *kakala*, same meaning: *hiōa kakalaŋ aŋumla*.

III. intrs., (1) to shout "*hiōa*": *hiōledako*; *tuŋure jetae kako hiōa*, nobody shouts "*hiōa*" for the killing of a jackal. (2) fig., to rejoice at smb.'s death:



## hir

dikulqle lapařtana apuira gořjanci diku *hiõqkeda*. (3) fig., with or without *sidare*, to congratulate oneself beforehand; to rejoice over future success as if quite sure: simtolakāratee senqtanre *hiõqtane* tařkena, mendoe harātirajana; ne birre tisira siliř namjanredo *sidare hiõqtape*, if we meet deer to-day in this jungle you may rejoice beforehand because it is a sure kill (it cannot escape, the jungle is very small, or the hunters are very numerous).

*hiõq-en* rflx. v., same meanings: kanekaneko *hiõqentana* sendrako, kũh cimako gořjomtana.

*hiõq-q* p. v., imprsl., of this shout, to be uttered: barsa *hiõqlena*.

**hipinji, hipinjid** Nag. (derived from *hinji, hinjid*) syn. of *candař*, *candař*, the eaves of a roof.

**hir** Nag. **jir** Has. trs., (1) to fan, generally with a leaf or a winnowing shovel: mañdi lologea *jirkeate* honko jomjada; senqel *hireme*. 5 (2) to clean by fanning with a winnowing shovel: kolomre sida oteko *jirlea*, entare baba aturkećciko *jirea*, on the threshing floor they first fan the dust from the ground, and after winnowing they fan the paddy. (3) to use smth. as a fan: hařa, lija, sakamko *jirea*. (4) of the leading girl in a dance, to shake about in her right hand an end of her *pařla* (shawl): susuntanre aćarakad kupi paćlae *jirea*.

*hir-en* rflx. v., to fan oneself: pura balbaljaici lijaťee *hirentana*,

## hira.cořq

feeling very hot, he fans himself with his cloth.

*hir-q* p. v., meanings corresponding to the trs.

*hi-n-ir* vrb. n., (1) the amount of fanning: *hinir* hirepe jetan duřa aloka tařn. (2) the act of fanning: *jinir* kape tařkakeda purage ne babare duřa mena.

**hira** (II. *cirnũ*) trs., to rend, to tear, cloth, paper, the ear, cleanly and perpendicularly or obliquely to the margin so that no piece comes off: kanťire lijae *hirqkeda*.

*hira-q* p. v., corresponding meaning: tařakite ne kupi luture *hirqjana*.

**hira** and **hira-au** IIas. vars. of *hera, heraa* Nag.

**hira.cořq** (Sad. *sira-sořo*) derived from *hir* and *cořqcořq*, I. sbst., water falling from many leaks: *hiracořq* conkedlea.

II. adj., (1) with *dq*, same meaning: *hiracořq* dā namkedlea. (2) with *ořq*, a house with many leaks: *hiracořq* ořqarele đeraleda.

III. trs., (1) to cause smb., smth. or a place to become wet with the water of many leaks; to cause water to drip in many places: dā *hiracořqkedlea*; niminara dā alea ořadoe *hiracořoea*, such a rain will wet our house with the water of many leaks; lija racare tasitam ořa (or ořare dā) alom *hiracořoea*, do not wet the floor with the water that drips from that cloth, spread it out in the courtyard. (2) to cause to bleed from many wounds: birsukuri tuřtuřatele *hiracořqkja*.

## hira-doro

IV. intrs., (1) of water, to drip down in many places; of the floor, to get wet by water dripping in many places: *dā hiracotōtana*; *orā hiracotōtana*, (2) of blood, to flow from many wounds: *mačom hiracotōtana*.

*hiracotō-g-n* rflx. v., (1) to wet the floor with water dripping from one's clothes: *netākore alom hiracotōna*, *lijā usaranne*, do not stand about here with dripping clothes, change them. (2) to cover the ground with blood flowing from many wounds: *tuñakan sukuri dajapākorre hiracotōtana*.

*hiracotō-g-g*, *hiracotō-g* p. v., (1) same as the intrs.: *dā, orā, mačom hiracotō-gōtana*. (2) to be caused to bleed from many wounds: *kalkol eupādree uiñlenae hiracotōjana*.

V. adv., with or without the affs. *ange, ge, gge, lan, tange*, modifying *joro*, *mačom*: *orā hiracotōge jorotana*; *bis-ukuriko tuñabarataia*, *hiracotōtane mačomtana*.

**hira-doro** (Sad. *hira-doro*) syn. of *hiracotō*, but rather its diminutive when there is question of blood.

**hirci** (II. *chiraknā*) I. sbst., a liquid sprinkled: *taramara hircite kako tōlena*.

II. trs., to sprinkle a liquid over smth.; to besprinkle with a liquid, in entrd. to *arg*, to besplash with a liquid thrown by handfuls; *coror*, to pour on to smth. a little liquid from the hand; *lipā*, to bedrep: *orāre dāe hircikeda*; *orā dātee hircikeda*; *cañire orā kandare horokoko hircikoa*.

## hirci-bara

*hirci-n* rflx. v., to besprinkle oneself with a liquid: *ente pāpā sukuri mačomtee hircina*.

*hi-p-irci* repr. v., to besprinkle each other with a liquid: *inuatano dāteko hircikena*.

*hirci-g* p. v., (1) of a liquid, to get sprinkled: *enare dā hirciōka*. (2) to be besprinkled with a liquid: *orā dāte hircijanciko lundakeda*, when the floor had been besprinkled with water they swept it with a rag.

*hi-n-irci* vrb. n., (1) the amount of sprinkling: *hinirci hirciime gotā orā luncabaka*. (2) the act of sprinkling a liquid: *hinirci kam taūkakeda*.

*hirci*, *hircite* adv., modifying *dōrā*. This occurs in the saying: *saba tāraakana enagebu lelsangia*; *purūte kabu dōnōredo hircite* (or *purū kabu dōnōredo hirci*), beer has been prepared, let us drink it together; if we do not get each a full cup, we shall at least get each a few drops. This is said modestly, deprecatingly, by the host even when he has prepared beer in plenty.

*hirciteg*, instrumental noun, a sprinkler.

**hirci-bara** trs., to sprinkle a liquid about. This term is used fig. in the a., rflx. and p. v., in a meaning corresponding to that of the adv. *hirci*, *hircite* modifying *dōrā*: *purūte kabu dōnōredobu hircibarakea* (or *enagebu hircibarana*); *ili huñia-geako hircibarajada* (or *hircibarantana*); *purūte kabu dōnōredo hircibaraoa*; *miād bāndarō taikena*,

## hirci-giri

## hirci-giri

kam tɛɓkeda, there was only a little pot of beer, it has been drunk: thou art too late.

\*hirci-giri I. sbst, also *hircigirin*, a purificatory rite used in the *cafi* and *kanda* ceremonies and also before the first sowing of the year: *hircigiri* auri hobaq bāri kale juŋɗimca, until thou art purified we shall not eat what thou hast touched or what we have in our hands when we happen to come into contact with thee.

II. trs., to besprinkle sb. in order to free him from his social or religious impurity: *tisina ne Lorolu hircigirinata*, let us purify that man to-day.

*hircigiri-n* rflx v., to submit oneself to this purificatory rite: *cimtanape hircigirina?*

*hircigiri-q* p. v., to get purified by this rite: *ne lɔɔ gapa hircigirioa*.

The rite, as performed in the two first ceremonies, is described under *cafi* and *kanda*.

Before actually sowing the first grains of rice for the ensuing year, the Mundas are supposed to cleanse themselves of all the impurities they may have contracted by treading on and killing worms and insects or by treading on material impurities. This is done by the following rite. When the time for sowing has come, the *pahār* fixes a Monday or Friday (sometimes a Wednesday) for the ceremony. On the day appointed all must bathe and then they come together at the *pahār*'s. A small black pig is kept in readiness with

a leaf-cup containing fresh water and some small fish, either *curpi* or *aira*, and a second cup with a thick mixture of rice beer and drugs. In each of these cups there is a tuft of *dublataɗaɗ*, couch-grass. When all are gathered, the *pahār* cuts the throat of the pig with the sacrificial knife and receives the blood into a third large leaf cup into which he likewise dips a tuft of couch-grass. By means of these tufts he first besprinkles himself with some of the contents of each of the three cups, then he enters his house and sprinkles it similarly in the four corners. Coming out he besprinkles all the villagers saying "Ahāre! to-day we purify ourselves by this sprinkling, to-day we put out (we sow) the rice-mother and code-mother (the paddy and millet seeds)". If any body has not been present in time, he asks for some of the blood, takes his bath and fulfils the sprinkling at home.

When the ceremony is over, all go and sow one of their fields, if they have any prepared for sowing; if not, they sow at least some little plot as a substitute.

This ceremony as performed by the *pahār*, is readily, and, nowadays at least, very generally replaced by the same observance kept from house to house and on different days, according to the convenience of each household. To the expensive little pig a black fowl is then substituted. Even this is not always killed: often only a few drops

## hirci hañiñ

of blood drawn from one of its legs are considered sufficient for the sprinkling. The ceremony is evidently borrowed from the Hindus. The idea of the omnivorous Mundas being defiled by treading and killing a worm or insect, is a trifle ridiculous. If the sprinkling with couch-grass be in good Hindu form, we can hardly say the same of the use of pigs blood for purificatory purposes.

**hirci-hañiñ** trs., to divide rice beer into very small portions, when there is not much and the partakers are numerous: *iminatagea ili, neage hircihañiñtakom*.

*hircihañiñ-en* rlx. v., to thus divide rice beer among themselves: *neagebu hircihañiñena, oꝛoɔ alope as-raea*, let us drink this little beer amongst ourselves, do not expect more.

*hircihañiñ-2 p. v.*, of beer, to be thus divided: *hupiaɣe taikena, ili hirci-hañiñana*.

**hirci-gârâ, hirci-gârâ** syn. of *gesa*.

**hircijj, hirciis** (Sad. *hircis*; P. *hirciz*, even) syn. of *nandârat*.

**hir-hir, hirci-iri-hirci-iri** Has. syn. of *junjer, junjura* Has. *dhundula, dhundur, dhuntura* Nag. but only in the 3rd meaning of this word, viz., as referring to dimness of eyesight caused by cataract, short or far-sightedness, etc. It is constructed like *dhundula*, the adv. taking the same afxs. as *dhundula-dhundula*.

**hir-hor** I. adj., with *liiɣ*, a new or rather new cloth torn with several

## hiri

straight, clean rents: *hirhor lija tukuitam*.

II. trs., to thus tear a cloth: *lijaɣe hirhorkeda*.

III. intrs., in the df. pret., of a cloth, to get or be thus torn: *niminge kirialena, ama lija hirhortana*.

*hirhor-en* rlx. v., to thus tear one's cloth: mod. candregre *lijaɣe hirhor-enjana*.

*hirhor-2 p. v.*, of cloth, to get thus torn: *lijataɣe hirhorjana*.

IV. adv., with or without the afx. *ange, ge, oge, tan, tange*, modifying *ceɣa, oꝛɣe, rika, rikan, rikap*.

**hiri** (II. *giriñâ*) 1<sup>o</sup> I. adj., which has been spilled: *hiri dɔ jagiritam*; *hiri mandi halantam*. Also used as adj., noun: *hiriko halantam*.

II. trs., to spill a liquid or cooked food: *mandi alom hiriñâ*.

*hiri-ɣɣ, hiri-2 p. v.*, corresponding meaning: *sunum hirijana*.

2<sup>o</sup> fig., syn. of *heɔa*, to accustom oneself to a certain action. Either the action or the organ of the body used in performing it, stands as d. o. The Mundas say that this is a fig. meaning, the organ and its action being regarded as spreading like a spilled liquid. In this meaning *hiri* may also be affixed to the verb denoting the action: *mukuri-ree loɔɔlena, kale itirlija*, senteo *hirikeda*, he sprained his knee, we did not shampoo it, he cured it by walking; *dikukaji kitaɣ paraɔlere-doe bujhaɔoa, mendo jagar* (or *jagarre moca*) *kac hiriakada*, he understands Hindi in the books, but has no practice of speaking the lan-

## hirað

guage; kiathionle með kaina *hiraakada*, I am not accustomed to read what is written in kaithi characters; ne hon nimirgee senetjada, kaa auri *hira*, this child just begins to walk, it is not yet used to it; inia mocaa *aumhiraakada*, tamuti horokodo inia kaji aumte kako mundibesa, I am used to his way of speaking, but ordinary people cannot understand him easily.

*hiri-n* rflx. v., in connexion with an organ of the body or its action; also in cpd. prds., same meaning.

*hiri-gg*, *hiri-g* p. v., same meaning: moaa *hiraakana*; inia moaa *hiraakana*; jagare *hiraakana*; jagar*hiraakana*.

**hirað, hirað** Has. syn. of *coco-rað*.

**hiri-iri-hiri** var. of *hirh-r*.

**hiriti, hirti, hrt, hiti** (Sk. *hit*, love, benevolence) I. sbst., friendship of men, friendliness of, or between, animals: *nikare hit mena ci banoa?* ne seta ad pusire *hit mena*, *kakia hupua*, this cat and dog are friends, they do not fight.

II. adj., (1) with *horo*, a friend: *ainu hit horoko ne hature barakoi*. Also used as adj. noun: *nido amaga hirti ci ka?* (2) with the name of an animal, used to one, friendly with one: *ainu hirti seta gojjana*.

III. trs., to make smb. one's friend: *Uraa disumrea taikena isukoina hirtiledkon*, I lived in the Uraon country and made many friends there.

IV. trs. caus., to foster friendship

## hiriti-piriti

between two people: ne honkia *hirtikume*.

V. intrs., in the df. prst., to be friends: *hirtitanakia*.

*hirti-n* rflx. v., to enter into friendship with; to make oneself the friend of: edkan horokolo *alom hirtina*.

*hi-p-iriti* repr. v., (1) to be friends: *hipritanakiu*. (2) to foster friendship between two people: ne honkia *hipirtikume*. (3) sbst., mutual

friendship: *nikare hipirti tundu-jana*, their friendship is at an end. (4) adj., companionable, likely to make friends with others: *nido ka hipirti hon*, etakole *gopogbara*.

(5) rflx. v., to make friends with each other: *cenamente kape hipirtitana?*

*hirti-g* p. v., (1) to become friends: en horokia *hirtiakana*. (2) to be made friends with; to be chosen for friends: en horo *hirtika*.

VI. adv., with or without the afxs. *ange, ge*, modifying *tain, mena, rika, rikag, atakar*: *hirtiange menakina*, they are friends. (2) with the afx. *gge*, modifying *jagar, rikan, kami*: *inu hirtigge jagarme*, speak to him in such a manner that he becomes thy friend.

**hiriti-piriti, hirti-pirti, hiti-piriti hit-pirti** (Sad. *hirti-pirit*, jingle from II. *prtl*, love) jingle of *hiriti*, but restricted to friendship, intimacy, amongst men. It has no repr. v., and the adv. may take the afxs. *ange, ge, tan, tange*, modifying *mena, tain*, in the meaning of: as intimate friends. With the afx. *gge*, it means:

so as to become or remain intimate friends. *Hiritipiriti* is a poetical parallel of *gatisonagoti*.

Gatisonagoti cimine sirīma?

*Hiritipiriti* cimine paria?

Will our friendship be destroyed one day, or will it last for ever?

**hiriṭ**, **hiriṭiri** meaningless interjection used, like *pakūt*, during the matching process before a game, as described under *banagaōn*.

**hirjuḍ-hesaḍ-daru** sbst., a tree of *Ficus* sp., so called.

**hirr**, **hurr** (Or. Sad.) interjection, a shout followed by a jump, in the *lākaram* dance.

**hirra** Has. (Sad., Cfr. Engl. *hurrah*) interjection (1) of joy or triumph, v. g., when an adversary has played badly in a game; when a game is won; when there has been a kill in the chase. (2) of derision, v. g., when smb. has had a fall into mud.

**hirta-patā** Cfr. *lapapa*, *talapa*, *tapajura* 1° sometimes var. of *hita-pata*. 2° onomatopoe, I. sbst., the sound of flapping wet clothes: *hirta-patāiq* aiumjada.

II. adj., with *sari*, same meaning.

III. trs., to cause wet clothes to flap, i.e., to go about in wet clothes: *lijāe hirtapatqjada*.

IV. intrs., in the df. prst., of wet clothes, to produce the sound of flapping: *lijā hirtapatātana*.

*hirtapatā-n* rflx. v., to go about in wet clothes: *alom hirtapatāna*, *lijā usuranme*.

*hirtapata-gq* p. v., of wet clothes, to be made to produce the sound of

flapping: *lijā hirtapatagglana*.

V. adv., with or without the afxs. *ange*, *ge*, *gge*, *lan*, *tange*, modifying *sen*, *riku*, *rikan*, *rikaq*, *lumq*: *hirta-patātane senbarātana*.

**hirti** var. of *hiriti*.

**hirti-pirti** var. of *hiritipiriti*.

**hirul-dirul**, **irul-dirul** (Or. *hīrnā*; Sinh. *karadarakara*) syn. of *cunḡjūru-munḡḡu*.

**hirum** I. sbst., (1) a co-wife. This term takes the prst. prns. as pos. afxs.: *hirumta*, *hirumme*, *hirumte*, my, thy, her co-wife. Two wives call each other *daī* and *maī* as if they were sisters. (2) the condition of 2nd wife. This meaning occurs in the phrase *hirumre bolo*, to become the 2nd wife of a married man.

II. trs., to accept another as co-wife (both co-wives may stand as sbj.) *hirumkiac*.

III. trs. caus., of a man, to cause two women to be co-wives, i.e., to take both as wives: *hirumkedḡkiac*. *hirum-en* rflx. v., (1) to become the 2nd wife of a married man: *hirum-enjanae*. (2) fig., to try and take the place or job of another: *masātar kamiree hirumentana*, he intrigues to become schoolmaster instead of the actual one.

*hirum-gp* v., (1) to become the 2nd wife of a married man: *sida kupire eṭaṇi hirumjana*. (2) of two women, to get married to the same husband; to become co-wives: *en oraṛekia hirumakana*. (3) fig., of two medicines administered together, not to agree and do more harm than good:

ne ranukia *hirumoa*, barana alope  
anuia : hasutanj kae bugioa mendo  
hasu jōrorogoa.

\*The ethnological data about bigamy given on page 204 (under *aṛandi*) need some explanation and correction. The husband who wants to take a 2nd wife, as a rule, not only gets leave from his first wife, but also craves the approval of his and her near relatives. When his motive is sterility of the first wife, it is generally she who first suggests the step. Very often, when she agrees to the coming of a 2nd wife, she goes herself to fetch her. When the 2nd wife reaches the house, the first shows her agreement by removing, before witnesses, the cloth that has been spread across the door, and by accepting the 3 Rs. (*hirumbēt-taka*) the co-wife must offer her. If she accepts the 3 Rs., the new marriage will be considered true and indissoluble, the new wife will never be turned out of the house and her children will be regarded as entitled to the inheritance of their father, at least to a certain extent. If the first wife leaves no sons, those of the second will inherit everything, but if there are, let us say three, sons of the first bed, the inheritance will be divided into four shares : one for each of these three sons, and one to be divided amongst the sons of the second bed. In this the sons of the 2nd wife are on the same footing as the sons by remarriage of a widower who takes a 2nd wife when his first children are already old

enough no more to need the care of a stepmother. (When a widower takes a 2nd wife to bring up the children of his first, the inheritance is equally divided among all the sons of both beds).

If the first wife refuses to accept the 3 Rs. and sees that her husband nevertheless keeps the 2nd wife, she informs her relatives and those of her husband of the fact. These then try to persuade the interloper's relatives to claim and take her back. If she remains all the same it is as a mere concubine who can be expelled at will and whose children, though they will probably get some share of their fathers property, have no strict right to it. Even so they will inherit everything if the true wife leaves no sons. Moreover if she be ill-treated and beaten by the first wife she will find no protection at the hands of the village council.

If a married man commits adultery with a spinster, he is often forced by a panchayat to take his accomplice as 2nd wife. This panchayat in which the co-villagers of both adulterers take part, is convened in the man's village at the instance of the spinster's relatives. These bring the adulterous woman with them and therefore the panchayat is called *sopaōra panchet*. Nobody can force the first wife to agree and accept the *hirumbēt-taka*, but if she refuses to receive the woman peaceably and the panches, after due investigation, find that she knew the sin of her husband and kept

## hirumea

## hiṛiḥpi

silent, they will protect the 2nd wife against ill-treatment by the first. Not so if she knew nothing or if, as soon as she knew, she warned her relatives and those of her husband. In this case she is not even forced to let her live in the main part of the house but may treat her no better than a servant.

The appellations *rakhni* and *dogla*, when not used in scorn, are reserved for a wife and children belonging to another caste. The ordinary co-wife (2nd wife) is called *kuṛiṇṇa kuṛi*, *tažom kuṛi* or *coṭki*.

**hirumea I.** sbst., the relationship or the intercourse between two co-wives : *hirumeare purasa betekanko cipitāṛāa*, there is often much ill-will between two co-wives :

**II.** adj., used only prdly., to be related as co-wives : *hirumeaḥkiṇṇa*, *hirumeageaḥkiṇṇa*, they are co-wives.

**hirumea parkom ipilko** sbst., I see under next word.

**hirumea repḥ ipilkiṇṇa** sbst., ltly., the two stars trying to steal from each other the relationship of co-wives, i.e., trying to oust each other from the status of first wife. They are also called *parkom repḥ ipilkiṇṇa*, the two stars trying to steal a bed from each other. The bed, (*hirumea parkom ipilko*), is situated in Lupus, to the N. E. of the Southern Cross, and is represented by four stars, Alpha, Beta, Mu and Ro, which delineate a nearly equilateral parallelogram. At New-year Beta and Ro are on a vertical line ; Alpha and Mu on

a nearly horizontal one. Alpha is less bright than the others. In prolongation of that horizontal line, at a short distance from the eastern and western corner of the bed, are the two *hirumea repḥ ipilkiṇṇa*, the two co-wives contending for the bed. In their struggle they have been pulling at the two corners and so destroyed its squareness. One is Delta of Norma ; the other, Delta of Centaurus, is somewhat brighter and a trifle closer to the bed because, as the Mundas say, she is the first wife and has gained the upper-hand. The whole figure, in its symmetry, presents a striking appearance. No wonder that the Mundas have given it a name.

**hiṛ** Nag. **hiṛi** Has. (A. *kīlā*, deceit, trick) syn. of *beda*.

**hiṛa** Nag. var. of *hiṛ* Has.

**hiṛaḍ** syn. of *lāl*, wild and dense growth.

**hiṛaṇ-hoṛoṇ** syn. of *hiṛagaṛahoṛagaṛo*, but mostly used in the fig. meaning.

**hiṛi** Has **hiṛ** Nag. syn. of *beda*.

**hiṛiḥpi**, **hiṛiḥpi-bagel**, **hiṛippi**, **hiṛippi-bagel** trs., (1) with a person as single d.o., to come suddenly and unexpectedly upon smb. : *ukutatankiṇṇa taikenaiṇṇa hiṛiḥpi-bagelkeḍkiṇṇa*, they were backbiting me when suddenly I stood in their midst. (2) with *med* as single or 2nd d.o., of lightning, to blind the eyes suddenly and for a moment : *hiṛi mede hiṛiḥpiḥbagelkiṇṇa* ; *hiṛi aiṇṇa mede hiṛiḥpukeda*, I was



## hīriā

blinded by a flash of lightning.

*hirīhpi-2*, *hirīhpiabagel-2*, etc, p.v., (1) to be surprised by smb.'s sudden arrival : ukutatankia taikena-kia *hirīppilena*. (2) in connexion with *meḡ*, to be suddenly blinded by a flash of lightning : hicirte media *hirīhpiabagellena* ; hicirte aīā meḡ *hirīppibagellena*.

*hirīhpika*, *hirīppiken* adv, (1) modifying *teba*, *tebanam* : *hirīhpikene* *tebakēdlea* ; ukutatankia taikena *hirīhpikēkūa* *tebanamjana*. (2) modifying *rika*, *meḡ*, *ēḡḡ* : hicir *hirīppikene* *rikakīā* ; hicir *hirīhpika* mede *ēḡḡkīā* ; hicir *hirīppikēn* aīā mede *ēḡḡkēda* ; hicir lete *hirīppikēnīa* *rikajana* ; meḡ *hirīppikēnīa* *ēḡḡjana* ; aīā meḡ *hirīppikēn* *rikajana* (or *ēḡḡjana*). With the addition of the copula *a*, this adv. may be used as intr. prd. in the following constructions : ukutatankia taikenāia *hirīppikēna* ; hicir *hirīppikēna* ; aīā meḡ *hirīppikēna*.

**hīriā**, **īriā** Kera var. of *riḡiā*, to forget.

**hīriā-hīriā** Nag. syn. of *durdur* Has. I adj., of semi-liquids, too thin too watery : *hirīāhirīā* utuko emadiāia, miado kā sibilkedīā. Also used as adj. noun : nekan *hirīāhirīā* *kaiā* sukua.

II. trs., to make a semi-liquid too thin : utupā *hirīāhirīākēda* ; losodpe *hirīāhirīākēda*.

*hirīāhirīā-2* p.v., corresponding meaning : uta! *hirīāhirīākēna*.

III. adv., with or without the afxs. *ange*, *ge*, *oge*, *lan*, *tange*, also *hirīā-ḡēka*, modifying *utu*, *rasi*, *rika*.

## hisāh

**hīraḡ** var. of *hirīraḡ*.

**hisa** (A. *hissā*) <sup>10</sup> syn. of *lagaḡ*, but also used as adj. noun for the quantity put up for sale, on a leaf : miad *hisa* jilu aukem, buy one portion of meat. Instead of the trs. they say also *hisa lagaḡ*.

20 I. 'sbst., a share in a capital : golare bar *hisaiā* omakāda, I have contributed two shares to the capital of the Co-operative Society.

II. trs., to contribute such or such a sum as share in a capital : banakre api ṭakale *hisaakāda*.

*hisa-n* rflx. v., to contribute a share to a capital : banakre aandom *hisana* ci kam *hisana* ?

*hisa-2* p.v., meaning corresponding to the trs : banakre api ṭaka *hisa-ḡlana*, the shares in the Co-operative Bank are of 3 Rs.

**hisāh**, **hisāh** (A. *hisāh*) I. sbst., (1) a calculation, reckoning, solution of a problem : iskulhonko tisiā *hisāh* miado kako ṭaṭkakēda, in the school to-day not a single boy made his reckoning without mistake. (2) an account : pīṭrem *kirīākenrā hisāh* omainame, give an account of what thou hast bought in the market. (3) a fixed number or measure of things or acts allowed or prescribed ; a fixed rule : enarā *hisāh* banoa, there is no fixed measure or rule for that.

II. trs., (1) syn. of *leka*, to count : paēsape *hisāh* *kēda* ci ? (2) to make or give an account : pīṭrem *kirīākenrā gomketārem hisāh* *kēda* ci ? (3) to regard as ; to count among : maraia hoḡoreko *hisāh* *kija* ; tirmi-

rāḡ bulḡreko *hisabea*, to be stunned is one of the things that may be expressed by the word *bulḡ*. (1) to consider to be about so much, about so long ago, about so far, about so dear : ena api sirmale *hisabakula*, according to our calculation that took place three years ago. (5) to consider to be existing ; to take into consideration : kupihonkoḡ jati ūḡ asulkeateko *hisabea*, korahonkoḡ arandijanate : girls are deemed to be bound by the caste rules when they have let their hair grow definitively, and boys, only after their marriage.

III. intrs., (1) to make a calculation ; to solve a mathematical problem : *hisabpe* (or *hisabepe*) nāḡdo. (2) to make an account : mar *hisabalem* nāḡdo, come, make the account for us.

*hisab-en* rifl. v., to regard oneself as ; to count oneself among : Mundakoree (or Mundakolḡ) *hisabenjana*, he thinks himself a Munda ; kūḡ sēḡāe (or sēḡālekae) *hisabentana*, he deems himself very clever.

*hi-p-isab* repr. v., to make together a common account : gomkelḡ *hipisabben*, ju.

*hisab-ḡ* p. v., meanings corresponding to the trs.

*hi-n-isab* vrb. n., (1) the care with which a calculation or an account is made : *hinisab* hisabepe miḡ paesa raṭi aloka golmālḡ. (2) the act of reckoning or accounting : *hinisab* kae ṭaṭkakeda. (3) the reckoning or account made : inia *hinisab* ṭaṭka-gea.

N. B. *Hisab* occurs in the following idiomatic phrases : (1) *hisab* or *enhisab*, with or without the affxs. *re*, *te*, (a) instead of that ; rather : ne hitako samarem girijaḡ *hisab* aia omaiame, thou art throwing away these seeds uselessly, give them rather to me : samagem senḡtan *hisabte* neage jomkem, thou art going away with an empty stomach, rather eat this first ; ṭaka banoa, *enhisab* babaiḡ omamea, I have no money, I shall give thee paddy instead. (b) in the name of ; for : aiaḡ *hisabre* api ṭaka asikom, ask them 3 Rs. for me. (2) *hisabdo*, *hisabredo*, *hisabḡdo*, although : *hisabdo* mōḡe māko kamikeda, kamido barsiaraḡ leḡtana, although they have worked five days, it looks as if they had worked only two days ; *hisabḡdo* mōḡe māko kamikeda, pokōtodo barsiaraḡ, although they have worked five days, they worked well only two days ; *hisabredo* nī maṣtar menḡtana, miad ciṭi raṭi kae olituana, although he is called a schoolmaster he does not know how to redact a letter.

*hisab-bāri* syn. of *jugutubāri*, *enjugutu*, adv., not more than is fitting : *hisabbāri* kaḡiimo ; *hisabbāri* eranaṭpe : *hisabbārii* bullena, he was drunk, not so as to be unable now to recall what he said and did.

*hisab-dā* sbst., the average rainfall at such and such a season : *hisabda* ne sirma banoa, puradine *jeṭegirikedā* enataḡomte mosateḡ adābūdḡkeda, this year we did not get rain as usual, the sun shone without

interruption for a long time, and then at once there was excess of rain.

**hisadār** sbst., a shareholder.

**hisad-hosod** var. of *hosodhosod*.

**hisaō** I. trs., (1) to displace slightly smth., to move it a little aside, in entrd. to *hesokod*, to shove smth. aside, to shove aside smb. who is sitting or lying: ne bakāsa *hisaōtam*. (2) to cause to go aside: uriko *hisaōtalope*, motor hijutana. (3) to accuse of lechery: en korā daagriglōia *hisaōlija*.

II. intrs., of things, to move or slip aside: ne diri mārimārite *hisaōtana*; rimbil siagi sōjere taikena, nādo *hisaōtana*.

*hisaō-n* rflx. v., to go a little aside: *hisaōndo* kačā; n aite miad tēpō paromtane taikena, asārtele etelkesedkja, enatee *hisaōjana*, a wolf was coming this way, we faced it with our bows in readiness, then it turned aside.

*hisaō-g* p. v., (1) meanings corresponding to the trs. (2) same meaning as the intrs.: diri mārimārite *hisaōglana*.

*hi-n-isaō* vrb. n., (1) the number of people moving aside: *hinisaō* *hisaōnpe*, miđ herō raŋi duar sōjere alope taīna, go all aside so as to make a free passage to the door. (2) the thing that has moved or has been moved aside: neado purā dinra *hinisaō*, sida taikentā tasaduterjana this stone has moved, or was moved, aside long ago; where it first lay the grass grows now.

**hisaō** not used when confusion

with the preceding word is possible.

I. sbst., a share in a division or work: mudi kamaredo, amā *hisaō* eŋaŋi jomeka, if thou dost not want to eat thy meal, let smb. else eat thy portion; saramjilu amā *hisaōm* namakada ei? Hast thou received thy portion of sambur meat? ne urj amā *hisaō* ei? Is this bullock (part of) thy share in the division of the property? aiŋā *hisaōna* puraōkeda, I have done my share of the work; aiŋā *hisaō* siŋkami, huŋaniado gupi, I plough, my younger brother herds the cattle. N. B. As prd., this word, to avoid confusion with the preceding one, is used only in connexion with living or immovable objects.

II. trs., to give as share in a division of property or in work: ne hoŋoko kami *hisaōlakom*, tell these people what part of the work each has to do; cimin aŋi amreko (or amsareko) *hisaōkeda*? cimin aŋireko *hisaōkedmea*? How many rice fields hast thou received for thy share?

*hisaō-n* rflx. v., to take upon oneself a share in the work: aiŋ siŋkamireŋa *hisaōnjana*. (2) of parents, after division of the property, to go and live with one of the sons, joining their share with his: judanjanako; eŋagaapukia huŋanijsarekia *hisaōnjana*.

*hi-p-isaō* rpl. v., (1) to divide a work among themselves: kamiko *hipisaōjana*. (2) to divide property amongst themselves: bingan bulana poncoko kako namleua, akoge *hipisaōjana*.

*hisəð-q* p. v., meaning corresponding to the trs.: siŋkami a'are (or aia-sare) *hisəðakana*; siŋkamireŋ *hisəðakana*; cimin ari amre (or ansare) *hisəðakana*? cimin arirem *hisəðakana*?

N. B. The idiomatic phrases *hisəð*, *enhisəð*, with or without the affs. *re*, *te*, have the same meaning as *hisəð*, *enhisəð*.

*hisəð-ari*, *hisəð-ločowa*, *hisəð-ote* sbst., a field received as share in the division of property.

*hisəð-uri* sbst., a bullock received as share in the division of property: ama *hisəðuriŋko* c'iminara menakoa?

*hisi*, *nisi* sbst., poetical parallel of *cara*, the weaver-bird, which in Santali is called *hisi-céré*.

Nalope jome, nalope jome, pundi *nisiko*.

Nalope jome, nalope jome, kabra caruko.

Do not eat it, do not eat it, white (pied) weaver-birds. (N. B. Weaver-birds are not white).

*hisi* (II. *bīs*) cardinal number, twenty, a score. The Mundas have special, true Mundari words for the units up to ten inclusively. After that they count up to nineteen by adding the units to *gel* (ten): *gel-minə* *gelbaria*, etc. Twenty is *hisi*, *miŋhisi*, *moŋhisi*. From there they count by adding to twenty the nineteen first numbers: *hisimiəŋ*, *miŋ-hisimiəŋ*, 21; *hisiŋgelea*, *miŋhisiŋgelea*, 30, *hisiŋgelbaria*, *miŋhisiŋgelbaria*, 32. Forty is *barhisi*, two scores. Sixty is *apihisi*, three scores, and so on. The intermediate num-

bers are composed by adding the nineteen first numbers: *barhisiŋgelea*, 50; *apihisiŋgelmoŋreŋ*, 75; *upunhisiŋgelapiŋ*, 93. A hundred is *moŋre-hisi*. *Sao* and *sae*, hundred, and *hojār*, thousand, are borrowed from Hindi: *moŋreŋsae upunhisi*, 580; *miŋhojār areŋsae gelareŋ*, 1919.

*hisiŋga* (Sad.; II. *hiskā*, rivalry) syn. of *centa*.

*hisiŋga-haŋkar-bonga* see under *haŋkarbonga*.

*hisir* (II. *hansi*) I. sbst., a necklace.

II. trs., (1) to make into a necklace: *kipeko hisireŋ*, they make necklaces with bits of the stems of the Saccharum spontaneum. (2) to hang smth. on smb.'s neck: ne candoa *hisiritame*, hang this medal on his neck. (3) to use as a necklace: ne mala *hisireme*, put this string of wooden beads around thy neck. (4) to put smth. around the neck: *biŋ asulko misamisa biŋakoko hisirkoa*, snake-charmers sometimes coil snakes around their neck.

*hisir-ea* rflx. v., to put on a necklace; to hang smth. around the neck: *hisireŋam ei kama*? ne candoa *hisireŋme*; *biŋ asulko misamisa biŋakoko hisireŋa*.

*hi-p-isir* repr. v., to put a necklace on each other's neck: *hipisirtana-kiŋ*.

*hisir-q* p. v., (1) to be formed into a necklace: *kaŋe hisiroa*. (2) to be adorned with a necklace: ne hon *hisirŋka*, totagee lelŋtana, adorn this child with a necklace, its neck looks bare. (3) to be hung on or

around the neck: ne candōa  
*hisirpka*.

*hi-n-isir* vrb. n, (1) the number of necklaces put on: *hinisire* hisiren-jana, hoṭṭ peregiṛiakana, he has put on so many necklaces that his neck is full of them. (2) the necklace put on: ne hona hoṭṭre okoṣa *hinisir*? Who has put this necklace on this child's neck?

**hisir-putam** syn. of *kisārputam* sbst., not the ring-dove, as one might think, but the Red-winged Dove, *Aenopopelia tranquebarica*. It has two calls: *kudūrum-kudūrum*, and *kudkudūrum-kurud-kurud-kurud*.

**hit**, **hiti** (Sk. *hit*, love, benevolence) var. of *hiriti*.

**hita** I. sbst., (1) anything planted or sown for propagation, in cntrd. to *jaṇ*, a seed as contradistinguished from what surrounds it in the fruit: loṭṭa kale herdaritana, *hita* banoa, we cannot sow our paddy fields, we have no seeds; kubi *hita* managaṭaiame, order cabbage seeds for me; ne kanṭarado oko haturā *hitam* roatada? When planting this jack tree, from what village didst thou get the seed? munga-ararā *hita* kotoge, maḍrā *hita* ṭumpu, saṅara *hita* dā kāre nāri, the munga tree is propagated by branches, the bamboo by stumps. the sweet-potato by tubers or cuttings. (2) syn. of *punḍi ḍuki*, semen *humanum vel animale*: ne hoṛa *hita* bagraṭakana, enamente inia to ko kako hobaṭtana. Hence the phrase: *moḍ hitaren honko*,

children of the same father, in cntrd. to *moḍlāren honko*, children of the same mother. (3) fig., (a) the germs of an epidemic: rōḡrā *hita* koṣate hijulena? From where was the epidemic brought to us? (b) heredity: nikure najomrā *hita* mena, to become witches is in their blood; o'paraḍrā *hita* Munda-honkore banoa, the Mundas have not inherited from their forefathers any inducements to learning, i.e., as a Munda explained, no special alphabet, no literature. (c) the origin of a custom: biṇjora *hita* dikukoṭe auakana, the practice of "venom-sweeping" has been borrowed from the Hindus.

II. trs., (1) to reserve or use for propagation or breeding: ne baba-dobu *hitajada*, we keep this paddy for seeds; ne babadobu *hitaea*, we shall use this paddy for seeds; ne saṅanaṇiḇu *hitaea*, we shall plant these sweet-potato fronds as cuttings; ne merombu *hitaina*, we shall keep this goat for breeding; ne lumamkoia *hitakoa*, I am going to keep or sell these silk-cocoons alive for breeding.

*hita-g* p. v., to be reserved or used for propagation.

**hita-alu** sbst., seed-potatoes.

**hita-baba** sbst., paddy reserved or used for sowing.

**hita-lumam**, **hita-lumaa** sbst., live silk-cocoons reserved or sold for breeding.

**hita-merom** sbst., a he-or she-goat kept for breeding.

**hita-pata**, **hitar-patar**, and some-

times *hitarpatatane* (Sad. *pita-pate*, besmeared) I. trs., (1) to spill semi-liquid dirt, mud, cowdung, excrements: ne mētar kajināipe, horare iī *hitarpatarjada*, make an observation to this sweeper; he spills excrements along the road. (2) to dirty with the same: losod bēselekate idiime, goṭa horam *hitapatajada*, carry the liquid mud carefully, thou art dirtying the whole path; uri lāidul namakāia, kaṭae *hitapatajada*.

*hitapata-n*, *hitarpatar-en* rfx. v, mostly of cattle with diarrhoea, to dirty one's legs or feet in dunging or voiding excrements: uriko i kā goṭaṭtanreko *hitarpatarena*, cattle, when their dung is loose, dirty their legs.

*hitapata-p* p. v., (1) to get one's legs or feet dirtied in diarrhoea: ne hon lāi cii bagraḍakanāe *hitarpatarṭana*? (2) of liquid dirt to get spilt: racakore gurū *hitarpatarjana*. (3) to get dirtied by spilt liquid dirt: raca gurūte *hitapatajana*.

II. adv., with or without the affxs. *ange*, *ge*, *oge*, *tan*, *tange*, modifying *rika*, *rikan*, *rikap*, *i*, *hirik*, *sen*: apeṭa keṭa *hitapatatane* ijada; ne uri *hitapatatane* senbiratua. N. B. The adverbial forms of *hitapata*, (not those of *hitarpatar*), are used fig. modifying *nir* in the meaning of, to fly in great fear: kula rāleda soḥen hoṭoko *hitapatatanko* nirjana.

*hitar-patar* var. of *hitapata*, but not used fig.

*hitara-hotoro* var. of *hitatoro*.

*hitara-hotoro* I. abs. n., listlessness (through laziness or fatigue): inia *hitarahototo* lete mundiotana jetan kami kā aṅaḍjia, seeing his listlessness it is clear that he does not desire to do any work.

II. trs. caus., to tire out: saṅgin hora sagiri harte keṭakia *hitarahotokedkita*.

III. intrs., to walk listlessly, tiredly: rapulekināje keṭakia *hitarahototana*.

*hitarahototo-n* rfx. v., same meaning: turi gaṇdi harlecinā *hitarahototonjana*.

*hitarahototo-q* p. v., to get tired out, to walk tiredly: ne keṭakia moḍ sānj horate kakia *hitarahototoa*.

IV. adv., with or without the affxs. *ange*, *ge*, *oge*, *tan*, *tange*, modifying *sen*, *lele*, *rik*, *rikan*, *rikap*, *har*: *hitarahototoogee* harkedlina; ne hon *hitarahotototane* senbarajada

*hita-saaga* sbst., tubers or cuttings of sweet-potatoes, used for propagation: jūneandū *hitasarga* pūṭe kirianamea, tubers and cuttings of sweet-potatoes can be bought in the market in June.

*hita-toro*, *hitarahototo* Cfr. *toro*, I. sbst., foam oozing from the mouth: *hitarahototo* lete seta bilutana mente mundioa, [one may conclude that a dog is mad when one sees foam at its mouth.

II. adj., with *ulidq*, same meaning.

III. trs., (1) to let foam drop from the mouth (on the ground, on one's clothes, etc.): ulidqe *hitarahototo*-

## hita-uri

*jada* ; lijaŕe ulidaŕe *hitarahotorokeda*. (2) to cover with foam falling from the mouth : sadom kuram ulidaŕee *hitarahotorokeda*.

IV. intrs., to foam at the mouth : balu seta *hitarahotorotana*.

*hitarahotoro-n* rflx. v., (1) same meaning : jagartanre ne hoŕo nekageo *hitarahotorona*. (2) to cover oneself with foam falling from the mouth : lija ulidaŕee *hitarahotoronjana*.

*hitarahotoro-g* p. v., (1) to foam at the mouth : setako balujanreko *hitarahotorooa*. (2) of foam, to fall from the mouth : lijaŕe ulidaŕe *hitarahotorojana*. (3) of a spot, cloth, etc., to get covered with foam dropped from the mouth : lija ulidaŕee *hitarahotoroakana*.

V. adv., with or without the afxs. *ange*, *ge*, *oge*, *tan*, *tange*, modifying *lel*, *lelo raku*, *rikan*, *rikaŕo*, *wingo* : ulidaŕe *hitarahotorotange* uŕutana ; seta *hitarahotorotane* rikaŕtana.

**hita-uri** sbst., a bull or cow kept for breeding.

**hiti** var. of *hiriti*.

**hiti** sbst., occurring only in sacrificial formulas : giddiness, shakiness : *bŕhiti* banŕka, *kaŕahi* banŕka let there be no longer giddiness of the head or shakiness of the legs.

**hiti-hiti** I sbst., giddiness, a sickly feeling : kŭh nirbiurkere *hitihihi* namkoa, when people run in a circle for a long time, they get giddy.

II. trs. caus., to cause snb. to get giddy : gŕŕi udurtanre batarakan hone *hitihitikiŕa*, by turning the

## hituru

oil-press she caused the child on her back to get giddy.

III. intrs., (1) prsl., to be giddy : *hitihititanam* ei ? (2) imprsl., with or without inserted prsl. prn., to feel giddy : miad hoŕoko maŕaia, maŕom lelte *hitihitikiŕa*, they struck a man with an axe, on seeing his blood I felt sick ; durdur maŕom lollere misamisa *hitihitia*, sometimes the sight of blood flowing causes a sickly feeling.

**hiti-piriti** var. of *hiritipiriti*.

**hituru**, **hituru-hituru**, **hituru-jinguru** Has. syn. of *iholorago* Nag. I. adj., (1) with *botoŕ*, *duti*, a loin cloth loosely put on, (a *botoŕ* not tight enough around the waist ; a *duti* of which the part passing between the legs and fastened behind, hangs loosely and flaps about) : *hituru* *botoŕ* dendetam ; *hituru* *duti* taŕkatam. (2) with *hon*, *hoŕo*, a boy or man with a loin cloth loosely put on : *hituru* *hon* hantaree nirbara-jada. (3) with *poŕom*, *sŕn*, a bundle tied loosely : *hituru* *sŕn* toluruŕtam. Also used as adj. noun in all three meanings.

II. trs., to tie loosely a loin cloth, a bundle : *botoŕ* puragem *hituru-jingurukeda* ; sŕnem *hiturukeda* ; honem *hiturukiŕa*, in dressing the little boy thou hast put on the loin cloth too loosely.

III. intrs., in the df. prst., (1) of a loin cloth or bundle, to be loosely tied : *botoŕ* *hiturutana* ; sŕn *hiturutana*. (2) of a man or boy, to be dressed in a loin cloth loosely put on : *hon* *hiturutana*,

*hituru-n* rflx. v. to tie loosely one's loin cloth : *botoġdo paŋagee hituru-hiturunjana*.

*hituru-u* p. v., same meaning as the intrs : *iniġ duti hituruakana* ; *dut i hituruakana*.

*hituru* with or without the affxs. *ange, ge, gge, laka* ; and *hituru-hituru, hiturunjaquru* with or without the affxs. *ange, ge, gge, tan, tange, adv*, modifying *botoġ, tol, rika, senbara*.

**hituru-hituru** jingle of *hituru*.

**hituru-jlaguru** jingle of *hituru*. The adverbial forms, when modifying *senbara*, may also be syns. of *hitarahotoŋo*, listlessly, tiredly : the circumstances or context decide the meaning.

**ho** syn. of *hale*, affix of address to men of about the same age : *apeho okorenko* ? In poetry it is used promiscuously : *Enategeho caŋlim capitan*, O woman, that is why thou cleanest rice ; *Elaho ! Nagabâsi rajako, elaho ! jâruanpe*, Come, Nagbansi kings, come, sit down for a chat.

**ho** Haas. interjection of surprise : *ho ! ona kainā aŋumakad taikena*.

**ho ! hoho ! hore** Nag. interjection, a call to stop cattle in their progress. It may not be used for men, like *hō, hōhō*.

**hq** Haas. (T. *kū* : Sk. *gô*, bull, cow) syn. of *lambā* Nag. sbst., used by little children instead of *uri*, bullock.

**hq** Nag. syn. of *hā* Haas. adj., used by little children instead of *karaġ*.

**hō** Ho, contraction of *hoŋo*, man.

\* **Hō** sbst., a member of the Ho branch of the Munda race. The elder branch of the Mundas comprises the *Mahali Mundas*, called also *Tamŋias* because they mostly inhabit the Tamar country. They form a separate tribe with whom the other Mundas (including the Hos) refuse intermarriage. The younger branch is subdivided into *Kompal-Mundas*, generally simply called Mundas, and *Ho-Mundas*, generally simply called Hos. These two divisions or, to speak more exactly, the main body comprising the Mundas, and the geographically detached group formed by the Hos, are but one single tribe since they freely intermarry. Mundas and Hos stand in the same relation as Dutch and Flemings : same race, same language, but political and geographical separation. When the Census Report speaks of the Ho language it uses a misnomer. There is no Ho language. The Hos speak Mundari. Their dialect is scarcely different from the Haasada dialect, except that when in the latter a cerebral *r* stands between two vowels, it is generally dropped in the Ho dialect. There is much less difference between the Haasada and Ho dialects than between the Haasada and Naguri dialects.

The Mundas, as a rule, do not call themselves Mundas : this name has been given them by other people. They call themselves *Hoŋoko* "the Men", and likewise the Ho-



Mundas or Hos call themselves *Hoko*, which is a contraction of *Horoko*. The other Mundas often call them *Hō Mundako* owing to their dialectical peculiarity, just as those who speak Mundari, changing the verbal termination *keda* into *kerq* are called *Kerq Mundako*. At one time all the Munda tribes were called *Kols* by the Hindus and other Aryans. (Hence the Mon-Kmer group of languages was formerly called the Kolarian group). To the Hos in particular they gave the name of *Larka Kol*, "fighting" Kols, because they were very fierce and indomitable in defending their country against the rapacity of neighbouring chiefs, and also because of their predatory excursions. The name of *Larka Kols* still survives, —the Hos do not object to it,—and the country they inhabit, to the SSE of Ranchi, received the name of *Kolhan* when it was made a "Government State."

Before spreading over the *Kolhan* they lived on the Chota Nagpur plateau, most likely in what is now the *Hasada* country, since they still sacrifice to *Pangruabonga*, a spirit supposed to dwell in the pit dug by a waterfall near the village of *Pangura*, not far from *Sarwada*. When did they leave the home of their fathers and what drove or induced them to take this step?

The Hos having no tradition about the establishment of the Nagbansi rajahs in Chota Nagpur it must at any rate have been before that time.

The Oraons say that it was their entrance into Chota Nagpur which caused the exodus of the Hos. Col. Dalton (*Descriptive Ethnology of Bengal*) doubts this because it is incredible that a race so inferior to the Hos should have been able to drive them out. But surely, the extreme aversion of the Hos for any aliens is quite sufficient to explain a free withdrawal to the large and seemingly unoccupied expanse of jungle, the *sikdisum*, the country of trees, they had before them.

There is not the slightest doubt that they descended from the Chota Nagpur plateau by way of the *Porahat* country, since their tradition tells us that on entering the forest country they found it inhabited by *Bhuiyas* who afterwards chose for their kings the ancestors of the present rajah of *Porahat*. There was room enough though, and to spare, for all; so the Hos settled down in their midst and lived peacefully side by side with their new neighbours. This was the first stage of their journey southwards. In the course of time, it happened that two *Marwai* pilgrims on their way back from *Jagarnath*, demanded hospitality from a *Bhuiya mahapator* (chief), and prolonging their stay under sundry pretexts, dazzled and beguiled the simple *Bhuiyas* so well with a display of what appeared as great riches to these primitive forest-dwellers, that the same asked them to stay in their country and be their kings. No sooner had they acquired

this position than they used their influence over the Bhuiyas, inciting them to chase from their midst the Hos who, they said, were an unclean and despicable lot already expelled from Chota Nagpur. When, however, in the ensuing struggle, they saw the scales turning against the Bhuiyas, they turned against their dupes and joined the Hos in expelling them. If they hoped by so doing, to conquer the spontaneous allegiance of the Hos, they were disappointed. The latter remained friends and allies of the chiefs of Porahat only so long as these abstained from trying to subjugate them. When the Hos found that they could no more stay in peace and freedom in the Porahat country, they left it and pushed their way towards what is still their home and is therefore now called the Kolhan.

Whatever Bhuiyas or other tribes they found there, were expelled : the Hos had learned by experience that it is dangerous to live mixed up with aliens. Such also must have been the fate of a pretty civilized people which has left traces in the South and East of the Kolhan in the shape of tanks and ruins. A tank at Banisagar is surrounded by ruins of a large town. These tanks are said to have been made by the Saraks who were Jains. Col. Dalton conjectures that part of these Jains were absorbed by the conquering Hos. He does so in order to explain the superior physique of the Hos and especially the regularity

of their features which, in many individuals, attains to great beauty. As Lieut. Tickell (*Journal of the Asiatic Society of Bengal*, 1840, Vol. IX, Part II) puts it : "The Hos are eminently handsome with figures like the Apolloji Belvedere". However, this intercourse is hardly compatible with the Hos' absolute contempt for aliens, and especially for Hindus. Moreover they were not likely to have forgotten their recent experience in the Porahat. Besides, Col. Dalton himself admits that there is hardly any difference in appearance between the Mundas met with in the Southern part of the Chota Nagpur plateau and the Hos. In the Kolhan the Hos not only tolerated no aliens in their midst, but they did not even allow any to pass through their country, so that pilgrims to Jagarnath had to avoid it and, taking a circuitous road, to lengthen their journey by several days. This also was a result of the well remembered experience in the Porahat.

In the eighteenth century three great attempts were made to subjugate the Hos. First Dripnath Singh, rajah of Chota Nagpur, entered the Kolhan mustering an army of 20,000 men, reinforced by the soldiery of the Porahat chief, the so called rajah of Singbhum. His defeat was crushing. In 1770 his grandson, Jagarnath Sai, attacked the Hos with an army nearly as strong. Col. Dalton writes : "The scene of the second

battle, the centre of an extensive and elevated plain, was pointed out to Major Roughsedge by an eyewitness who told him that the action was fought at noon-day in the month of May, when the heat must have been frightful. The rajah's troops succumbed to the first onslaught of the Larkas; many hundreds were slaughtered on the battle-field, and many more were killed or died from thirst in the retreat, the Larkas pursuing them for ten miles till the fugitives had surmounted the steep ascent into their own country: An invasion from the Mayurbhanj, led in 1800 by a Gond chief, the mahapator of Bamanghatti, met with a similar fate. After this last victory the Hos started plundering raids on the border villages of adjoining states, being often instigated thereto by neighbouring chiefs who wanted to annoy each other.

The *Gazeteer of India* in its article under *Singhbhūm* gives as follows the latter century of the Hos' history:

"British relations with the Rājā of Singhbhūm date from 1767, when he made overtures to the Resident at Midnapore asking for protection; but it was not until 1820 that he acknowledged himself a feudatory of the British Government, and agreed to pay a small tribute. He and the other chiefs of his family then pressed on the Political Agent, Major Roughsedge, their claims to supremacy in the

Kolhān, asserting that the Hos were their rebellious subjects and urging on Government to force them to return to their allegiance. The Hos denied that they were subject to the chiefs, who were fain to admit that for more than fifty years they had been unable to exercise any control over them; they had made various attempts to subjugate them, but without success, and the Hos had retaliated fiercely, committing great ravages and depopulating entire villages. Major Roughsedge, however, yielding to the Rājā's representation, entered the Kolhān with the avowed object of compelling the Hos to submit to the Rājās who claimed their allegiance. He was allowed to advance unmolested into the heart of their territory, but while encamped at Chaibāsa an attack was made within sight of the camp by a body of Hos who killed one man and wounded several others. They then moved away towards the hills but their retreat was cut off by Lieutenant Maitland, who dispersed them with great loss. The whole of the northern Hos then entered into engagements to pay tribute to the Rājā of Singhbhūm; but on leaving the country Major Roughsedge had to encounter the still fiercer Hos of the South, and after fighting every inch of his way out of Singhbhūm, he left them unsubdued. His departure was immediately followed by a war between the Hos who had submit-

ted and those who had not, and a body of 100 Hindustāni Irregulars sent to the assistance of the former was driven out by the latter. In 1821 a large force was employed to reduce the Hos; and after a month's hostilities, the leaders surrendered and entered into agreement to pay tribute to the Singhbhūm chiefs, to keep the road open and safe, and to give up offenders; they also promised that if they were oppressed by any of the chiefs, they would not resort to arms, but would complain to the officer commanding the troops on the frontier, or to some other competent authority.

"After a year or two of peace, however, the Hos again became restive, and gradually extended the circle of their depredations. They joined the Nagpur Kols or Mundās in the rebellion of 1831-2, and Sir Thomas Wilkinson, who was then appointed Agent to the Governor-General for the newly formed non-regulation province of the South-Western Frontier, at once recognized the necessity of a thorough subjugation of the Hos, and at the same time the impolicy and futility of forcing them to submit to the chiefs. He proposed an occupation of Singhbhūm by an adequate force, and suggested that, when the people were thoroughly subdued, they should be placed under the direct management of a British officer, to be stationed at Chaibāsa. These views were accept-

ed; a force under Colonel Richards entered Singhbhūm in November 1836, and within three months all the refractory headmen had submitted. Twenty-three Ho *pīrs* or *parganas* were then detached from the states of Porāhāt, Sarai-kelā, and Kharsawān, and these, with four *pīrs* taken from Mayūrbhanj, were brought under direct management under the name of the Kolhān; and a principal Assistant to the Governor-General's Agent was placed in charge of the new district, his title being changed to Deputy-Commissioner after the passing of Act XX of 1854. There was no further disturbance until 1857, when the Porāhāt Rājā, owing largely to an unfortunate misunderstanding rose in rebellion, and a considerable section of the Hos supported him. A tedious and difficult campaign ensued, the rebels taking refuge in the mountains whenever they were driven from the plains; eventually, however, they surrendered (in 1859), and the capture of the Rājā put an end to the disturbances.

"Since that year the Hos have given no trouble. Under the judicious management of a succession of British officers, these savages have been gradually tamed, softened, and civilized, rather than subjugated. The settlement of outsiders who might harass them [is not allowed; the management of the estate is carried on through their own headmen; roads have been made; new

sources of industrial wealth have been opened out, new crops requiring more careful cultivation introduced, new wants created and supplied; even a desire for education has been engendered, and educated Hos are to be found among the clerks of the Chaibāsa courts."

The same *Gazetteer* in its article under *Kolhān* gives further details about the administration:

"The indigenous village-system of the Kols, based upon a federal union of villages under a single divisional headman, which is gradually dying out elsewhere in Chota Nagpur, still survives in this tract. The whole estate is divided into groups of from 5 to 20 villages. Each village has its own *munda* or headman, all of whom are subject to the authority of the *manki* or divisional headman. Every *munda* is responsible for the payment of the revenue, and the detection and arrest of criminals in his village, to the *manki* who is in his turn responsible to Government. For acting as revenue collectors, the *mankis* receive a commission of 10 per cent and the *mundas* 16 per cent of the revenue which passes through their hands. Besides these duties, *mankis* and *mundas*, each in his degree, have certain informal powers to decide village disputes and questions of tribal usage."

Col. Dalton, before giving the more prominent data of the Mundas, Hos and Bhumijis, writes on p. 184 of his *Descriptive Ethnology of*

*Bengal*: "I propose to select the Hos as the branch of the people who, from their jealous isolation for so many years, their independence, their long occupation of one territory and their contempt for all other classes that come in contact with them, especially the Hindus, probably furnish the best illustration, not of Mundaries in their wildest state, but of what, if left to themselves and permanently located, they were likely to become". A sincere liking for the Hos shines through all what he writes about them. In this passage he clearly expresses the deep regret he always felt because the wise measures adopted in the Kolhan were not, from the outset, extended to the other Mundas as well. The reader will, no doubt, draw the conclusion that the Missionaries are not alone to express this regret. In fact, not only this regret, but also the Missionaries' love and esteem for the aboriginal tribes, is shared by many a distinguished officer of Government. Only people unconsciously prejudiced against the Aborigines are prone to regard as exaggerated what the Missionaries say about these, and to ascribe it to 'Missionary bias.' What Missionary has ever praised them more than Col. Dalton and Lieut. Tickell in the quotations below? If the *mankipati* system had been saved in Chota Nagpur as it has been in the Kolhan, Christianity would probably have made as little progress in the

first as it has in the latter. Its disappearance must indeed be very regrettable if even the Missionaries regret it.

As already stated, the Hos form one tribe with the Kompat Mundas, they speak the same language and there are no essential differences between their religious beliefs and social practices. Only, the Hos have proved more refractory to the witchcraft system than the other Mundas and they marry later in life, owing to the exorbitant price exacted for the brides. Both Lieut. Tickell and Col. Dalton give detailed accounts of their beliefs and practices, but both accounts are incomplete and either of them gives details which the other omits. This will not surprise any one who has ever tried to collect information from the Aborigines: We ourselves have never come across a single individual who could, by himself, give a really complete and reliable account of a belief or practice. Besides, both these writers seem to have been much more interested in the people's physical and moral qualities than in purely ethnographic data. Both entirely agree in contrasting the Hos most favourably with all the surrounding Hindus and Aborigines. They speak of the fine erect carriage and the long free stride of both men and women; of their strong developed limbs; of their love for, and success in, the chase; and of their indomitable courage in war. In

the plundering excursions they made at the instigation of neighbouring Hindu zamindars, they always abstained from cruelty and unnecessary violence; "nor, except when they were openly resisted, was ever life taken.....Cold blooded murder for the sake of gain, robbery and even pilfering, lying, deceit and dishonesty are almost unknown, and looked upon with disgust. The truth and integrity of the Hos are well known, and the fidelity of their wives and modesty of their females in general, proverbial. They are, on the whole, a light-hearted and good natured race, irascible though quickly appeased. But so strong is their sense of injury, that a harsh word suddenly spoken may produce the most serious result. For this reason, they seldom quarrel and terms of abuse are unknown in their language. The mere hearing of a few words of reproach may lead a female to suicide, and this crime is so frightfully prevalent in both sexes, as to afford no parallel in any known country.....Jokes of an injurious nature they do not understand". (Lieut. Tickell). "Both married and unmarried women contrast most favourably with Hindu women for their abstaining entirely from the vile abuse always heard from the latter, and they are exceedingly sensitive to reproaches or scoldings which easily drive them to commit suicide. The girls though full of spirit and

somewhat saucy, have innate notions of propriety that make them modest in demeanour, though devoid of all prudery". (Col. Dalton). On the same point Lieut. Tickell remarks: "They are all well, and at times handsomely dressed, with a tasteful proportion of ornaments, without the stupid shyness and false modesty thought proper among Hindu women; they are becoming and decorous in their looks, and doubly engaging from the frank and confiding simplicity which true innocence alone gives.... Prostitution is quite unknown among them, and no more restraint is placed on the females than in our own country." The Hos, like the other Mundas have a passion for cock-fighting. Meetings for the purpose are held at all markets from November till March, and also weekly in a few other villages. Referring to these, Col. Dalton writes: "I have noticed with some pleasure that women frequenting the markets kept aloof from the cock-fights, and there was feminine delicacy and tenderness in this abstinence from which the fair sex of some civilized nations might take a lesson."

This trait and most of the preceding apply equally to the other Mundas. But the truthfulness of the latter has become a myth, at least as far as lawsuits and land disputes are concerned. Amongst the other Mundas also, suicide is far from prevalent; in

20 years we have heard only of three cases. If it has been more frequent in olden times, it has been replaced now by expatriation to the tea plantations.

Col. Dalton and Lieut. Tickell are beyond suspicion of bias. Their testimony is a revindication of the whole Munda race and an irrefragable refutation of the calumnies of the Hindus who for centuries have never ceased to denounce the Mundas as a low and unclean race, devoid of all morality and religion. Both these writers deserve the thanks of the Mundas and of all lovers of truth.

hoə Nag. var. of *huə* Has. syn. of *haḥ* Nag.

hoar, hodar I. sbst., numerous scratches caused by thorns: *manisunumina gosqakana, hoarkore toṭana, caṭapaṭajañña*.

II. trs., to scratch all over with a thorny branch, in entrđ. to *hiviraḍ*; *hiviraḍ, cocoraḍ*, to cause an abrasion; *hudir*, to scratch with a thorn, stick or pointed object; *godar*, to rake; *gotq*, to scratch with the nails; *ruba*, to scratch by pulling, after inserting the claws: *puṭusujanum hoarhiña*; *puṭusujanumten hoarkia. hoar-en* rlx. v., to scratch oneself all over on a thorny branch or branches: *ne hon puṭusubakṛire ugurparomtanre nekae hoorenjana*, this boy covered himself with these scratches by creeping through the Lantana hedge.

*hoar-o* p. v., to get scratched by numerous thorns: *puṭusujanumten*

## hoba

*hoarlana*, I got scratched all over by the thorns of a Lantana bush.  
*ho-p-oar* repr. v., to scratch each other with many thorns: *putu u-cupadre upudurtanrekiā hōpōa jana*.  
*ho-n-oar* vrb. n., (1) the extent of scratching with thorns: *honōare hoarjana*, *gōta hōmoe cinacabakana*, he was scratched by so many thorns that his body is all covered with the marks. (2) the numerous scratches which have been produced: *nea okotara honōar?* Where didst thou get all these scratches?

**hoba** I. sbst., also *hōba*, *hōbā*, the fertility of a field: *ne loōara hoba lette bandarteko antalykeda*, seeing the good crops the field produced, they readily took it on mortgage.  
 II. adj., also *hōba*, *hōbā*, with *loōara*, *ari*, *ote*, a fertile field. Also used as adj. noun: *apia aritina menā, hōbado miadgwa*, I have three rice fields, but only one is fertile.

III. trs., (1) to give everyone a share or portion: *ne mandī* (or *ne mandite*) *sobenko hōbakom*. (2) to make suffice for all, to divide amongst all: *ne mandī sobenko* (or *ne mandī sobenkore, sobenko-mente*) *hōbatam*. (3) to fulfil a promise or a threat: *ne hōro dalmecina mente isudine kajila, tisindoe hōbakela*, very often he said that he would beat me, he has done it to-day. (4) only in the form *hōba*, to render fertile: *ne loōra isu camtai taikena, nādole hōbakela*, this rice field had very hard and very meagre soil, now we have rendered it fertile.

## hoba

IV. intrs., (1) of a field, to give a good crop: *ne loōra apisirmatāto hōbatana*. (2) to have smth. in sufficient quantity: *mandi kale hōbatana*.

*hoba-n* rflx. v., (1) to make smth. suffice for all, to divide amongst all: *oqodo banoa, neatege hōbanpe*, this is all there is, make it suffice for all of you. (2) to cause themselves to be so or so many: *ne kani iril hōrote kā ebaea, gel hōro hōbanpe*, you cannot finish this work if you are only eight, make yourselves ten, i.e., get two more to work with you.

*hoba-p* v., (1) to become, to happen, to occur, to take place, to come into existence: *nere musiahulana hatu hōbaa* (or *nere musiahulana hatuna*), some day a village will spring up here; *entana nere ciulaō kā hōbōa*, such things will never happen here; *poroh atri hōbaa*, the feast will come off later. (2) to be born: *tisia ne oqare miai hōbiakana*. (3) to produce a crop of so or so much: *ne loōore bar potom hōbaa honna, ne kalomdo miad eskar hōbōaita menjada, mendo okoe tōra la? kajilekado* (or *urulekado, monelekado, sinalekado*) *kā hōbaa*, this rice field should produce two baks, I say that this year it will produce only one, but who can tell? Things do not happen as we foretell (as we think, as we intend, as we desire). (4) to produce a good crop: *ne kalom baba kā hōbalena*, the rice crop is bad this year; *baba hōbiakana*, the rice



## hoba

crop is good. (5) to get or have enough : ne manditepe *hobaa ei* ? Will this cooked rice be sufficient for you all ? (6) to get each a share or portion (even if the shares are too small) : ne mandī (or ne mandite) sobenko *hobaŋka*. (7) to be caused to suffice for all, to be distributed to all (even if each one's share is insufficient) : sobenkore (or sobenkomete) *hobaŋka*. (8) to be verified or fulfilled : ne hoŋo dal-meina mente isudine *kajila*, tisiado en kaji *hobajana*. (9) in the prf. ts., to be so or so many years old : cimin sirnam *hobaŋkana* ? (10) in the prf. ts., to be in a place already so or so many days, months or years : nādo mōpō sirna Khuntireŋ *hobaŋkana*, it is now five years that I live at Khunti. (11) in connection with *kami*, to be of use, to serve some purpose : alom giŋita, kami *hobaa*, do not throw it away, it will still be of use ; enkaŋ jitan kami kã *hobaa*, things of that kind are of no use at all. (12) imprsl. in connection with a prd. denoting an action, to be necessary to do this action. The action may be emphasized by the affs. *ge*, *te*, *tege*. The action, its subject or its time may take the aff. *ra* : gapa sen *hobaa* ; senge *hobaa* ; sentege *hobaa*, to-morrow it will be necessary to go ; hola mōpō hoŋoko senŋ *hobalana* ; tisiŋaŋ api hoŋoko sen *hobaŋana*, gapa bar hoŋokinŋa sen *hobaa*. When the pos. prns. *taŋa*, *tam*, *tac*, etc., or *taŋiŋ*, *tamŋ*, *taŋ*, etc., are affixed to the imprsl.

## hoba

form of *hobaŋ*, (a) if they agree in number and person with the subject of the action, they denote that this sbj. is definite and known : hola senge *hoba'enalaŋa*, I had to go yesterday ; gapa bar hoŋokinŋa sentege *hobaŋataŋiŋa*, to-morrow these two must go. (b) if they do not agree in number and person with the sbj. of the action, they mean that this sbj. is indefinite, but must be one of the persons denoted by the prsl. prn. : gapa bar hoŋokinŋa sen *hobaŋatabaŋ*, to-morrow two of us must go. N. B. The sentence : abusaŋte (or abuŋ hisaŋte, abuŋ hisaŋte) bar hoŋokinŋa sen *hobaa*, means : two men ! must go in our name, for us. Moreover in all these imprsl. constructions, *mena* or *taŋa* may be used instead of *hobaŋ* : hola mōpō hoŋoko senŋ taŋena ; tisiŋaŋ api hoŋoko senge *mena*. However, when *taŋa* stands in the fut. ts., the sentence generally implies that the action to be done by one, is also previously done by others : gapa bar hoŋokinŋa sen taŋa, we shall go to-day, but two of us must wait till to-morrow.

*ho-u-oba* vrb. n., (1) the number of births ; the extent of field produce : ne hature ne sirna *honobako* *hoba-jana*, oraŋaŋa mipiaŋ balŋhonko me-ŋakoa, so many births took place this year in this village that there is a baby in every family ; pipidisum oraŋa Siripaŋire loŋonakodo *honoba* *hobaa*, kandirege miaŋko poŋom-jada, in the Torpa-Khunti country and on the Maranghada side, the

low rice fields give such good crops that people there make a bale (of some 20 maunds) with the produce of a field where half a maund is sown. (2) result: the child born; the good crop obtained: *ne hondo oko candu honoba?* In what month was this child born? *ne soben potom ne kolomra honoba ei?* Are all these bales the result of this year's crop? Also used as adj.: *nido oko candu honoba hon?*

**hoba caba** trs., to distribute to all: *sobenkoe hobacabakekkoa.*

**hobacaba-g** p. v., to receive all a share in a distribution: *sobenkole hobacabajana.*

**hoba-dari** I. trs., possibly to do smth.: *ondokioa-ko menea, sartige ei?*—*Ileg-jĩ enkan kamiko inj hobadariia*, they say that he makes human sacrifices, is it true?—Yes, it may perhaps be true, he is a man to do such things.

II. intrs., with ind. o., to be able to give a share to all; to be able to give enough to all; to be able to give their due to all: *paesiaia hañakena, kaina hobadariakkoa.*

**hobadari-n** rlx. v., (1) to be able to become smth. by one's exertions: *masarene moneakada, mendo masar kae hobadariina*, it is possible to get enough: (2) to be able to get enough: *nimia mandire kako hobadariina.*

**hobadari-g** p. v., (1) to happen possibly: *hobadariia*, it is possible, it may be: *enlekanado ka hobadariia*, such things are impossible, cannot happen. (2) to suffice possibly: *mandi hupiaige mena ninin*

*horokore ka hobadariia.* (3) to get possibly enough: *mandi hupiaige taikena kako hobadarijana*, there was too little cooked rice, they could get no full meal.

**hoba-duku** Nag. (A. *waba*, pestilence) var. of *obaduku* Has. cholera.

**hoba-cicga** p. v., to be begun, to be started: *upiles cimara hobaoa?*—*Nage hobicetukana*, when will the sermon take place?—It has been started just now.

**hobobobob, obobobob, bə-bə, hēbēbēbē, ēbēbēbē, bə bə** onomatope, I. sbst., the grunt of a male sheep or goat just before coupling: *mandikoa hobobobob kacim aiunla?*

II. adj., with *kakila*, same meaning.

III. trs., thus to grunt at a female: *en bakira apea eaga meroma hobobobobja.*

IV. intrs., same meaning: *en bakira hobobobobjadu.*

**hobobobob-n** rlx. v., same meaning: *en bea hobobobobontana.*

**hobobobob-g** p. v., (1) of a female, thus to be grunted at: *en eaga mindi hoboboboblena.* (2) of a goat's or sheep's mouth, to utter this kind of grunt: *oko bakara moea hoboboboblena?* (3) impsrl., of such a grunt, to be uttered: *misage hoboboboblena.*

V. a lv., with or without the affs. *ange, ge, oge, tan, lange*, modifying *sari, kakila, rika, rikan, aiunq.*

**hobol** Cfr. *hujul*, I. sbst., of cattle, the act of running slowly when drawing a cart: *en kerakina hobol*

## hobon

lellem.

II. intrs., of cattle, to run slowly when drawing a cart or under the yoke: goâfâre mid gaûdi horakia *hobokeda*, emeo kakia lagaakana, they ran slowly the distance of a league, dragging a load attached to the yoke, and nevertheless they are not tired.

*hobol-en* rflx. v., same meaning: en kerakia kentekia *hobolena*, these two buffaloes, when put to the cart, run fast (or run slowly for a very long time).

*ho-n-obol* vrb. n., (1) the rapidity or duration of the run of cattle drawing a cart: *honobol* midgarikadre hatukia tebala, they drew the cart, running so fast that they reached the village in a short time. (2) the act of thus running: en kerakia *honobol* lellem.

**hobon, hobon-ader, cbon, obon-ader** Has. trs., (1) to push smth. into a hollow, hole or narrow space, either altogether, or so that part sticks out: caure lijâ *hobonlan*. (2) of elephants, to stow things in the mouth by means of the trunk: hatiko patâpado sendote mocareko *hobonca*.

*hobon-en* rflx. v., (1) of elephants, same meaning: hatiko patâpako *hobonena*. (2) fig., impolite, of people to put in the mouth smth. to eat: kanâra mocaree *hobonentana*. *hobon-g* p. v., meanings corresponding to the trs.: ne lijâ caure *hobongka*; hatia mocare bakala *hobonakana*.

## hoc

*ho-n-obon* vrb. n., (1) the extent of the act: *honobonko* *hobonakeda*, no caure lijâ peregiakana. (2) the result of the act: nea okoâ *honobon*? Who has pushed this inside? *hobonhobonte* adv., used of elephants: hatiko *hobonhobonteko* jomea, elephants eat by stowing and stowing things in their mouth.

**hobon-parom** Has. trs., (1) to push smth. into a hole or narrow space so that it sticks out on both sides or at least on the other side. (2) sometimes syn. of *puc*, to pass smth. through and through a hole or narrow space.

*hobonparom-g* p. v., corresponding meanings.

**hoc** (Sad. *huckack*; Or. *hoc'a*, a piece broken off or cut away) Cfr. *hac*, I. sbst., also *honoc*, the place on a tree where a large branch or the top has been broken off: ne darura *hoc* lete mundiqana jorgeo hocolela nesâ, seeing this tree with its top torn off, it is clear that there has been strong wind in this place.

II. adj., (1) with *koto*, a large branch torn from a tree: *hoc* kotope sânkedaci? (2) with *darn*, (a) a tree, the top or a large branch of which has been torn off. (b) the part torn off.

III. trs., to wrench, or tear, off a large branch or the top of a tree: holaga hocu isu darukoe *hocakeda*, yesterday's wind has wrenched off many large branches and tops of trees; ne darudo jôge *hocakeda*.

IV. intrs., in the df. prst., of a large branch or top of a tree, to

## hoce

## hod

break off : parkanpe, koto *hocgtana*.  
*hoca-gg* p. v., of the same, to be  
wrenched off by the force of the  
wind or by the weight of the fruit;  
of trees, to have their tops or branch-  
es wrenched off : daru *hocgjeta*;  
jōra hambalte koto *hocgjana*.

*ho-n-ocg* vrb. n., (1) the extent to  
which large branches are torn off :  
ne daru *honocg* hocgjana, miad rati  
koto kā sargjana, this tree has had  
so many branches wrenched off, that  
there is none left. (2) the actual  
tearing off : en darura *honocgdo*  
leljadgera taikena, I saw the branch  
breaking from that tree. (3) the  
result, i.e., the traces left by the  
tearing off : ne darura *honocg* lelte  
mundiotana jorgee hočoleda nesare.

V. adv., with the affxs. *gge*,  
*tange*, (1) modifying *horo*, so as to  
tear off branches : daru *hocaggece*  
hočokeda. (2) fig., modifying *gg* :  
taran *hocgtange* cañlii gokeda, he  
carried a very heavy load of rice.

*hocg* trs., to catch up on the palm  
of the hand a small quantity of, v.  
g, grains, from a cloth, mat or the  
middle or mouth of a winnowing  
shovel.

*hoce-gg* p. v., corresponding mean-  
ing.

*hocg* diminutive of *hoca*, trs., (1)  
to tear off with one hand a small  
branch where it joins a thicker one,  
in entrd. to *henjere*, *ceqgere*, which  
is also used of the tearing off leaflets  
from the main axis of a pinnate  
palm leaf ; *hē*, to tear off a leaf with  
its petiole or a leaflet from the main  
axis of a pinnate palm leaf ; *hod*, to

strip off the leaves or fruit from a  
twig, or the leaflets from the main  
axis of a pinnate leaf, by pulling it  
from tip to bottom through the  
closed hand ; *pege*, to pinch off a leaf  
or twig : kotohonko *hocgkente* ne opad  
teagome, carry this sapling on thy  
shoulder after having torn off the  
small branches. (2) with *karmarā*,  
*sakam*, as d. o., to ply a leaf in  
two lengthwise, pressing its base  
between the thumb and forefinger,  
and then pull off its petiole in the  
direction of the leaf so that part of  
the midrib comes off at the same  
time, as is done with the leaves used  
for making cups : ne sakamko (or  
ne sakumra karanaŕako) *hocgtape*,  
kalibu tukuiŕa.

*hoce-gg* p. v., corresponding meaning.

*hocen* Has. var. of *heen* Nag.

*hocod* Nag. var. of *uud* Has. I.  
sbst., the hump of a zebu or camel.

*hocod-g* p. v., to get a hump : ne  
urī khūbe *hocodakana*, this zebu has  
a large hump.

*hoco-heco* var. of *hecehece*.

*hocol*, *hocolara*, *qcol*, *qcolara* Has.  
var. of *hodcol*.

*hocon* Has. var. of *heen* Nag.

*hod* (II. *khōtaŕ*, to scratch) I.  
sbst., in the meaning of *honod*, the  
act or the result of the act described  
below.

II. adj., also *honod*, resulting from  
this act.

III. trs., (1) to strip off the leaves  
or fruit from a twig, the leaflets  
from the main axis of a pinnate leaf  
or the grains from an ear, by pull-  
ing it between the fingers (from tip

## hođ

to bottom in the case of leaves, leaflets or fruits): mungaariko *hodea*, they strip off the leaflets from the main axis of the Moringa leaves; miad gelee (or miad geleri jare) *hođkeda*. (2) to rub with force a rope or twine, either in order to destroy its tendency to untwist and curl up, or in order to wear off the loose fibre-ends: bašarko *hodea* gojoka mente, karedo budurbusi harokamente. It is rubbed, in a seesaw motion, either with a handful of straw, or around the trunk of a tree, as described under *budurbusi*. (3) to pull out a louse along the few hairs which happen to be between the fingers when the louse is got hold of: ne hon sikuko *hodiipe*; ne hona sikuko *hođkope*. (4) to rub off on smb. the spinescent capsules of the *Achyranthes aspera*, or the birdlime of a *carī*, by pulling the stem or the *carī* over his skin: ne hon sitirkadko *hođkja*; ațacariko *hođkja*. (5) of a bird, to extricate itself from lime sticks either by carrying off the lime on the feathers, or by leaving down of the feathers on the limed sticks: putam lasae *hođkeda*; putam ūbe *hođkeda*. (6) to get capsules of the *Achyranthes aspera* sticking on one's skin or clothes, paromtanre lijaře (or lijaře) purā sitirkadem *hođkeda*. (7) to free *kofole* stems of the seed capsules. IV. intrs., syn. of *holē*, *pared*, to withdraw oneself from one's work, in order to go somewhere: kamile aculja pīttee *hođkeda*.

*hođ-en* rfx. v., (1) 3d, 5th and 6th

## hođ

meanings of the trs: sikukoo *hoden-tana*; purage eiko sikuakaīma enaāātem *hodontana*? putam atalena mendo *hodenjanai* nirjana; lijaře sitirkade *hodenjina*. (2) same as the intrs.: pīttee *hodenjana*.

*ho-p-ođ* repr. v., 4th meaning: honko sitirkadko (or sitirkadteko) *hopođlana*.

*hođ-o* p. v., meanings corresponding to the trs.

*ho-n-ođ* vrb. n., (1) the extent of the act: *honod* hodep: nāge ne mungaara cabaaki. (2) the act in all the above meanings: sakamko *honodre* (or *hodre*) miđ ganā sinq-jana; bačar deradoia, deratada, *honod* (or *hod*) auri hobao; *honodte* (or *hodte*) sikukoe cabaked-kea; *honodte* (or *hodte*) ațacari samajana; putam *honodtee* (or *hodtee*) baneionjana; *honodter* (or *hodter*) sitirkadgirišana. (3) the result of the act, in the same meanings: nea cimtara *honod* (or *hod*)? ne sikuko cimtaren *honodko* (or *hodko*)? Also used adjectively: holarā *honod* (or *hod*) ara taitape; tisara *honod* (or *hod*) pasārape hondeleda ci? Have you parboiled the wild rice-grains stripped off yesterday from the cars? *honod* sikuko, *honod* bačar, *honod* ațacari, *honod* ūh, *honod* sitirkad. (4) a split piece of wood fixed in the ground or held firmly with the foot, through the split of which the stems of *kofole* are drawn to get freed of the seed capsules. When it is not necessary to press together the free ends of the split, the piece of wood

## hod

## hoddo

may be held in the hand.

*hodtaḍleka* adv., and *hodtaḍlekan* a.lj., used like *borbor*, of a tree with a long, clean, straight stem.

**hod** Nag. intrs., in the df. prst., of fire, to die out so as to become black with charcoal: *seḡel* (or *gueṛa*, *bueṛa*, *aḡâr*, *hasaḡar*) *hodtana*.

*hod-ḡ* p. v., same meaning.

**hod** Kera. I. trs., syn. of *ahiriṛsiḍ*, to sell definitively: *ne oṭe hod ere purā ṭaka namaḡa*.

*hod-ḡ* p. v., corresponding meaning.

II. adverbial afx. to other prs. syn. of *giri*, altogether, definitively.

**hodaṛ**, **hodar** (H. *khôtnā*, to scratch) 1<sup>o</sup> syn. of *hoar*. 2<sup>o</sup> trs., syn. of *paṭarpiṭar*, (1) to comb hair, using neither oil nor water, so that some of the hair gets torn out. (2) to plough, only scratching the soil: *dola en goṛabu hodaṛṭṭa*, *ḡa gamakere alitabōka*.

*hodaṛ-en* rlx. v., to comb oneslf thus: *diriṇnakṭee hodaṛentana*, *nakṭe saporabatana*, he is combing his dry hair with a horn comb, the comb loses all its teeth.

*hodaṛ-ḡ* p. v., (1) to be combed thus; of hair, to be torn out in thus combing: *hodaṛakan ūṭe kupi-honko apan nacako baiṭa*, girls make their false tress with their own hair torn out in combing. (2) of soil, to get only scratched by the plough: *hodaṛakan loṭora apia mena*, *huṛialeka ḡalereo alioa*.

*ho-n-odaṛ* vrb. n., (1) the extent of thus combing: *honodaṛe hodaṛ-enjana*, *nakṭee saporabakeda*, he

combed his hair so much without wetting it, that he broke many teeth of his comb. (2) the soil or field thus scratched; the hair thus torn out: *nea bolarā honodaṛ ei?* Was this field thus scratched yest rda? *ne ūlḡo purā dinṛa hono aṛ*, this hair was gathered very slowly in proportion as it was torn out by my comb.

**hodcol**, **hodcolan**, **hecol**, **hecolan** Has. **hoḡcol** Nag. also without aspirates in Nag. (Sad. *bokocol*) Cfr. *colcolan*, I. adj., (of things that should be round or rounded off), tapering, pointed: *iniṭ hodcol bḡ leleme*; *en hodcol hoṛo lelime*, look at his pointed head, look at that man with a pointed head; *hodcol potomre huṛia potom tiria-epe*, put a very small bale on top of the tapering one. Also used as Ij. noun: *iniṭ hodcol leleme*; *en hodcol lelime*; *hodcol-re huṛia potom tiria-epe*.

II. trs., to make smth. taperin which should be rounded off *potompe hodcolkeda*.

*hodcol-ḡ* p. v., to be made or become tapering instead of rounded: *potom hodcolakana*.

III. adv., with or without the afxs. *ange*, *ge*, *gge*, *tan*, *tange*, modifying *potom*, *hai*, *leḡ*, *ḡoḡ*: *hodcolan-gec bḡakina*.

**hodcol-bḡ** and **bḡ** affixed to the other vars. of *hodcol*, adj. and adj. noun, a person with a pointed head: *en hodcolbḡ hoṛo lelime*; *en hodcolbḡ lelime*.

**hoddo**, **huḡḡu** (Sad. *hodhodo*) trs.,

## hođdo-bažel

to cause (even by mistake) to flow out suddenly and in a mass : paŋire borara eaŋlika *hođdoleđa*, pasiruŋa-jana, they untied the bag over a mat and, lifting it by the bottom, emptied it ; the rice scattered over the border of the mat.

*hođde-ŋ* p. v., thus to be emptied, or thus to flow out : kudakan eaŋli boraŋte *hođdoleŋa*, the gunny bag burst or got untied whilst he carried it on the back, and the rice fell out ; kesedakan daŋri haŋenci *hođdoleŋa*.

*hođdoken* adv., modifying *urua*, *uŋ*, *parom*, *liagi*, *ar* : tuŋakira penda baridjana eaŋli *hođdoken* uŋjana.

*hođdoleka* adv., frequentative of *hođdoken*, modifying the same verbs : miđsānj *hođdolekale* arkedā.

**hođdo-bažel**, **huđdu-bažel** trs., same meaning as *hođdo*, also in the p. v.

**hođ-hotor** I. sbst., the act of leaving successively : inkua *hođhotor* lēte mundaŋjana aŋŋa kaji aŋm-mente duŋ kako sukujana, seeing how they all went away one after the other, it was clear that they did not want to sit and listen to me.

II. trs. caus., to cause people to leave one after the other.

*hođhotor-en* rflx. v., to leave successively a place where people are gathered ; to come back from such a place after leaving it one after the other : hajiri kamiko hijulena, hambal kami lelkeŋeiko *hođhotoren-jana* ; kamite sentanle taikena inkudo oraŋteko *hođhotoren-jana* ; oraŋrenko soben setare iraŋteko senkenako *hođhotoren-jana*, in the

## hodo-hodo

morning all the people of the house went together to reap ; they came back one after the other.

*hođhotor-ŋ* p. v., (1) same meaning. (2) to be caused to leave a gathering one after the other.

II. adv., with or without the affxs. *ange*, *ge*, *oge*, *tan*, *tange*, modifying *senŋ*, *hiŋu*, *ruar*, *rikan* : paŋeŋiŋ tikin hanre kajilena, *hođhotortanpe* ruaŋtana.

**hođhotor-au** intrs., and *hođhotor-oun* rflx. v., to come back from a gathering one after the other.

**hođhotor-idi** intrs., and *hođhotor-idin* rflx. v., to go away from a gathering one after the other.

**hođ-jarom** trs., to strip off the ripe part on the top of rice ears before the lower part is ripe. The poor often must have recourse to this expedient in order to gather from their field rice enough for their actual need : baba auriŋgeko *hođ-jaromjada*.

*hođjarom-ŋ* p. v., corresponding meaning : lēŋdo auriŋa, baba enka-tege *hođjaromŋtana*, karale bana-kana.

**hođ-jiden** rflx. v., to live on rice stripped from the ripe half of ears : tiŋaŋapale *hođjidentana*.

**hođ-kul** intrs., of rain-water, to flow from a field because the field is on rising ground, or because its embankment is too low : ne loŋaraŋe (or ne loŋaraŋte) da *hođkultana*.

**hodo** sbst., nickname for a person with large belly. Also used as proper noun.

**hodo-hodo** var. of *hadahada*, but

referring only to water.

**hodo-hodo** var. of *hidahodo*.

**hodōro, hodōroq, hodro, hodroq**, also without aspirate, syns. of *hidahodo*, but only as referring to a large belly.

**hodoṛ, hodoṛo** (Or. *hodoṛ*, bulging out; Sad. *hodrack*) 1° I. adj., corresponding to the meanings of the intrs.: *hodoṛo caṭli horareia lelleda*; dupiltanre *hodoṛo dātee lungirijana*; *hodoṛo lijaḱo kantatam*, patch the worn and torn clothes; *hodoṛo sondoro lijaṛe tōjana*; *hodoṛo caṭu alom idiia*, do not take a leaking pitcher; *gaō hodoṛogea*. Also used as adj. noun.

II. trs., to make a hole or cut in smth. so that the contents, if any, flow out: *borae hodoṛokeda*, he has made a hole in the bag; *ne meromaḱa dana hodoṛoepe*, cut open and clean the stomach of this goat; *ne merom poṭa hodoṛoipe*, cut open the belly of this goat and take out the entrails; *janumte guṛa hodoṛoime*, pierce his boil with a thorn so that the pus may flow out.

III. trs. caus., (1) to cause such contents to flow out: *boraraḱa caṭlii hodoṛokeda*; *guṛaraḱa sondroe hodoṛokeda*. (2) to wear a cloth so much that it loses all its strength: *lijaṛe hodoṛokeda*; *caṭli kasaōkatete soben borae hodoṛokeda*, he has worn the gunny bags filling them constantly with rice.

IV. intrs., (1) of the contents of a recipient, to spill, to flow out by a leak or hole: *boraraḱa caṭli hodoṛotana*; *caṭuraḱa dā hodoṛotana*; *guṛaraḱa sondoro hodoṛotana*. (2) of a recipient, to have a hole or cut, or to be

torn: *borae hodoṛotana*; *caṭu hodoṛotana*; *guṛa hodoṛotana*. (3) of a cloth, so worn or half rotted that it may easily get holes or tears: *lijaḱ hodoṛotana*; *borae hodoṛotana*. (4) of the flesh around a sore or boil, to fester so much that pieces are likely to fall off: *gaō hodoṛotana*; *guṛa hodoṛotana*. (5) of fruits, to be so ripe that many fall from the tree: *baṛi hodoṛotana*; *kantara hodoṛotana*. *hodoṛ-q, hodoṛo-q* p. v., (1) meanings corresponding to the trs. and trs. caus. (2) meanings of the intrs., but connoting beginning: *caṭli hodoṛoṭana*, the rice begins to spill; *lijaḱ hodoṛoṭana*, the cloth is getting much worn; *lijaḱ hodoṛoṭkana*, the cloth is much worn.

*ho-n-oṭor* vib. n., the extent of the act or state in all the above meanings: *ne lijaḱ honodoṛo hodoṛojina*, uṭun kā ituuteroa, this cloth is so much worn that it is impossible to use it for dress.

2° fig., syn. of *hodōro*.

**hoḱso** trs., to cause to glide down suddenly and quickly, and fall from an inclined surface: *mēj tarasae ṭindimkeate mējraḱ paḱ sakthoḱsoḱeda*, he made the money fall off by lifting the table on one side.

*hoḱso-q* p. v., corresponding meaning: *mēj tarasae ṭindimḱa, soben paḱsa hoḱsojana*.

*hoḱsoken* adv., modifying *rika, uṭu*.

**hoḱso-bagel** trs., same meaning as *hoḱso*, also in the p. v.

**hoḱor** Nag. var. of *hoṛor, hoṭor*.

**hoē-hoē** var. of *doēdoē*.

**hōēn** Cfr. *uiṛ*, syn. of *āṭtaō*, but when there is question of a cloth, it



nearly always connotes that the cloth is wet. Note the idiom: ne hoṛo supukoe *hōeṭagiriakana* (or *āiṭaōgiriakana*, *pentorgiriakana*, *deragiriakana*), he is very strong, the muscles show on his arms like a twisted rope.

**hōeṭa-goṛ** syn. of *āiṭaōgoṛ*, *pentorgoṛ*, trs., to kill by twisting the neck: miad sime *hōeṭagoṛkīa*. It occurs fig. in a riddle, the answer to which is *suluḷ*, snout: "*hōeṭagoṛ*, *tabagoṛ*, to kill by twisting and flinging down."

**hoṣo** (H. *hawā*) I. sbst., (1) air, breeze, wind: *baṣikalra cāka hoṣote perṣakana*, the wheels of a bike are filled with air; *hoṣo miado banoa*, there is no wind or breeze at all; *samaṛea hoṣo*, wind in front, contrary wind; *doṣareṣ hoṣo*, wind from behind, favourable wind. (2) fig., a rumour, an unproved news or assertion: *ena hoṣo alesao eutiēuti toḃalena*, we too have heard smth. of this rumour; *hoṣote bārirele aiūmleda*, we heard it only asserted without any proof. The idea of the latter sentence is also expressed by the sayings: *hoṣore oṭanabara kajilo aiūmleda*, ltly., we have heard words carried about by the wind; and: *hoṛokaji setabṃle aiūmleda*, ltly., we have heard the talk of men and the bark of dogs. (2) an epidemic: ne hature *tisiṇagapa hoṣo ṭṣakana*. (4) poverty, want: *tisiṇagapa hoṣo namakadlea* (or *ṭṣakadlea*). (5) syn. of *bān*, a spell: ne hoṛo *hoṣoe ṭṣakana*, *sirnikataōtape*, this person is under a spell, counteract it by

making an offering in cash to the witch-finder. Note the saying: *hoṣosa cāḷ*, to open the mouth towards the wind, i.e., to live on air, to be without livelihood: *aminanalom lanāna hupurīako hoṣosa ci ko eūbeka*? [Do not appropriate so much for thy] privileged part of the inheritance; what will remain for thy younger brothers? Dost thou want them to live on air?

II. trs., of wind personified), to blow on smb.; to blow on smth. with bad result: *tisiṇa horare niralgee hoṣokedlea*, on our way, to-day, we had a pleasant breeze; *apia darui hoṣokeda*, *aleṣ sakraṣ*, the wind has blown down or broken three trees in our grove.

III. intrs., of wind (personified), to blow: *niralṣe hoṣotana*, there is a pleasant breeze; *kenṭede hoṣojadla*, there is a very strong wind.

*hoṣo-p* p. v., to be blown on; to suffer from the wind: *hijutanro puragele hoṣolena*, in coming we had a strong wind; *apia daru tisiṇa hoṣolena*, to-day three trees suffered from the wind.

*ho-n-oṣo* vrb. n., the violence of the wind: *honoṣoe hoṣola*, *taramara oṛṣkoe oṭauterkeda*, there was such a strong wind that it carried off the tiles or thatch from several roofs.

**hoṣo** (Or. *khoyṇā*, to scrape, to mow) trs., to shave. Mundas shave with water only, without soap. Note the sayings: (1) *begar dātem hoṣojadlea*, thou shavest us without water, i.e., there is nothing behind

## hošo-ařágu

thly talk, it is all humbug. (2) niku soben aia hošoakadko, these have all been shaved by me, i.e., these have all been taught by me. This is said either as a boast or in rebuking the pride of those whom one has taught.

hošo-n rfx. v., to shave oneself or let oneself be shaved.

ho-p-ošo repr. v., to shave each other.

hošo-q p.v., to get shaved.

ho-n-ošo vrb. n., (1) the extent or thoroughness of the shaving: *honošo* hošokja, miađ raři űh kae sarakja, he shaved him so well that not a single hair remained on his head. (2) the act of shaving: *honošo* kae tařkakja, he did not shave him well. (3) the result, i.e., the person, or part of the body, shaved: *nĩ okoša honošo*? Who shaved this one? *nea okoša honošo*? Who shaved this?

hošo-ařágu I. trs., of the western wind (personified), (1) to carry smth. eastwards, to the plains: *đuluko purasa Mařcandũ tunduřtundukoree hošoarařgujađkoa*, about the end of May the western wind brings the dragon-flies. (2) to blow on smb. horaree *hošoarařgukjańa*.

II. intrs., of the wind (personified), to blow from the West, towards the plains: *tisiřae hošoarařgujada*.

hošoarařgu-u p.v., (1) to be carried by the wind towards the East; to be brought on the wind from the the West. (2) to be exposed to a western wind.

hošo.cereřcereř, hošo.cereřcereře,

## hošo-giři

hošo.cereřcereř, hošo.cereřcereře, also with *j* instead of *c*; also, but rarely, with the 2nd member of the epds. not redoubled, vars. of *hošo.cereřemař*, *hošo.cereřemař*, *hošo.cereřeř*, *hošo.cereřeřeř*, trs., to shave wholly smb.'s head: *ne honko sikutařia, hošo.cereřemařtaipe*. *hošo.cereřcereřeř-en*, etc, rfx.v., to let one's head be shaved entirely: *hošo.cereřemařenme*, mermerko siku-tađma.

hošo.cereřcereřeř-q, etc., p.v., to get one's head entirely shaved.

hošo.cereřemař var. of the preceding.

hošo-đa I. sbst., a storm with rain: *hošođa* hijutana, there is a storm and rain coming.

II. trs., of a rain-storm (personified), to affect smb.: *hošođa kedleae* horare, we had a rain-storm on our way.

III. intrs., of a rain-storm (personified), to rage: *hošođađade*. They say also: *hošo ađ đae gamajada*.

*hošođa-gg* p.v., to be exposed to a storm with rain: *horarele hošođa-jana*, we had a storm and rain on the way.

hošo-dudugar a dust or sand-storm. Constructed like *hošođa*.

hošo-gama syn. of *hošođa*.

hošo-giři trs., to shave completely smb.'s head, beard or moustache: *ne hon hošogiřetaime*.

hošogiři-n rfx. v., (1) to shave, or let smb. shave, one's head, beard or moustache: *gucu hošogiřinme*. (2) to perform the ceremonial shaving after a burial: *Samua orařeko hošo-giřintana*. (3) sbst., the ceremonial shaving or cropping of the hair after

the death of a relative : *hoŋogiriura* nenda api märe käre mörê märe hobaq lagatinaa, enado hisahlere din kâ juriglekage.

*hoŋogi-p-iri* repr. v., to shave completely each other's head, beard or moustache : gneuko *hoŋogipirikgate* pittelanaa, let us shave each other's beard (or moustache) before going to the market.

*hoŋogiri-g* p. v., (1) of the head, beard or moustache, to be shaved off : inia gneu nâdo hoŋogiriakana. (2) of the ceremonial shaving, to take place : oko hulan *hoŋogirigre* tankaa ?

\*The ceremonial shaving or cropping of the hair is performed not only by the members of the deceased's household, but also by all the male relatives present. The women only pare their nails. There is no rule about the superficial extent of the shaving or cropping, nor about the length to which the hair should be cut. It is not necessary to crop it closely.

At the end of the burial the married men of the village before going to bathe, discuss and settle the date on which this ceremony is to take place. It must be performed before the new moon and so it may have to be done on the very day of the burial. Otherwise it takes place on the third, fifth, seventh or ninth day. When one asks what is the customary date of this ceremony, one gets generally the answer : "after one week" or "after eight days". But this means on the 7th

or 9th day, because, like the birth and the *coŋi*, so the burial and the *hoŋogirin* may not fall on the same day of the week, v. g., not both on a Monday. When a betrothal or a marriage is due to come off shortly in any house of the village the *hoŋogirin* is always advanced in consequence.

Between the burial and the shaving ceremony no dancing is allowed in the village, and the members of the deceased's household must abstain from meat and fish. Even when, for some reason or other, the shaving ceremony has had to be advanced, they will not have their *âishitil*, first eating of meat, before the 7th or 9th day.

If rice-beer can be made ready in time, it is on the shaving day that the *hasagaraŋi* (or *garaurili*, *meddy-gosŋiri*) is served both to the relatives and to the people of the village. On this occasion smb. is charged to make a speech similar to the toasts spoken on other drinking occasions. But this is not a true toast or thanksgiving : joardo kae joarea, kaji bari kajiŋa. This speech is given under *joar*. It is generally on the night after the *hoŋogirin* that the shade is introduced into the *adiŋ*, as described under *umbulader*.

There is another occasion on which a similar ceremony takes place. When smb.'s daughter becomes an outcast by intercourse or marriage with a man of another tribe or caste, she is as much as dead to her father. He then sometimes, calling his rela-

## hočo-hejer

tions together, shaves his head and serves them a feast. This too is called *hočogirin*.

Shaving of the head is also performed on the *cafi* day by the father of a new-born child, but the noun *hočogirin* does not apply to this. When he finds himself in the necessity of offering a sacrifice, he may not do so as long as he is *cāt*, socially unclean. But he may remove this uncleanness by shaving his head on any day after the birth, and then he can offer his sacrifice even before the *cafi* takes place.

The *hočogirin* ceremony has been borrowed from the Hindus who call it *kamān*.

**hočo-hejer, hočo-hejere** Nag. vars. of *hočocererere*.

**hočo-jererjerer, hočojererejerere, hočojerejerere, hočo-jererajerera**, also, but rarely, with the 2nd member of the epds. not redoubled, vars. of *hočocererere*.

**hočo-jeremana** var. of *hočocererere*.

**hočo-mako** sbst., the air cleavers, a name given to the *paikas* or sword dancers.

**hočo-perę** trs., to fill with air, to inflate: *baśikalra cāka hočoperętam*.

*hočoperę-gg* p. v., to get inflated: *baśikalra cāka hočoperęakana*.

*hočoperęteq*, instrumental noun, an inflator.

**hočo-rakaḥ** contrary of *hočoarąqu* like which it is constructed: *cāčako nimirą jārīdiplī hočorakaḥkedkoa*, this storm has brought us the green

## hojol

bug from the plains, (from the East).

**hogo-hogo** syn. of *hiḍakodo*.

**hogor, hogoro** (1) var. of *hodor, hodoṛo*, but used neither of cloth, nor of the flesh around a boil or sore. (2) syn. of *ha*, to break through an embankment.

**hoho** var. of *ho, hore* Nag.

**hojo-hojo** var. of *gojogojo*.

**hojol, hojor** (Or. *cugul cugul*, at a trot) syn. of *khojoro*, cfr *cannū*, I. sbst., (1) the quick short step of postal runners and Indian carriers: *ḍākḍārkoḥ hojoreṃ lelakadaci*? (2) the very quick step in certain dances, as the *orjadur*.

II. trs., of men, to cover a distance, running slowly, trotting: ne horale *hojorkeda*, we trotted along this road.

III intrs., of men, to trot or run slowly with short steps; to dance quickly as in an *orjadur*; in entré. to the following used only of trotting: *hojul, hojur*, of men; *cannū, cannucannū*, of men and dogs; *jandurjandur*, of dogs and cats: *hobo*, of cattle; *kudūru*, of birds hopping fast: *gogoko anarągureko hojorkeda*, the carriers went at a trot on the downward slope; *orjadurreko hojoreṃ*.

*hojol-en* 11x. v., same meanings: *purągeko hojorenjana*, they trotted fast or for a long time; *orjadurreko hojorena*.

*hojol-ę* p. v., of a distance, to be covered at a trot: *jolahora hojorlena*, the way downhill was managed at a trot; *tala gaṇḍi hojorlena*, trot-

**hok**

ting went on for half a league.

*h-o-nojol* vrb. n., (1) the distance covered or the time spent in trotting; the rapidity of the trot: *honojore* hojorkeda, midgarikadre pīte tebaḷa, he trotted so fast that he reached the market in a short time. (2) the act of trotting: *honojor* purape sekerakeda, enamentepe lagataḷjina.

*hojolhojotte* adv. of manner, by trotting frequently: *hojolhojotte* pīte tebaḷa.

IV. It occurs in poetry, in the form *nojoj*, as parallel of *nir*.

**hok** var. of *hak*.

**hoka** I. trs., (1) to cease, to discontinue a work or occupation: bagānra kamiina *hokakeda*, I have stopped working in the garden; landako *hokakeda*, they ceased to laugh. (2) to stop doing smth. to smb.: nādoko *hokakīna*, now they leave me in peace.

II. intrs., to cease, to stop, to discontinue: *hokaepē* nādo, iminange, stop now, it is enough. Note the polite form of notice given by a servant to his European master that he is going to leave at the end of the month: Gomke, *hokanqkaiṇa* ne candu, ltly., Sir may I be allowed to stop working for a while this month?

*hoka-n* rfx. v., to stop doing smth.: kami *hokanpe* nādo, stop working now.

*ho-p-oka* repr. v., to stop doing smth. to each other: laraikina *hopokajana*, they have ceased litigating with each other.

**hoka**

*hoka-g* p. v., (1) of an action, to be discontinued: en kamido nimir *hokaakana*. (2) to cease being subjected to such or such a treatment: janaḷina cranaqtan taikena, nimirdoia *hokaakana*.

*ho-n-oka* vrb. n., the act of ceasing to do smth.: *kamihonokaree* hiju-lena, he came when work was being stopped.

**hoka-giri** to cease altogether. Constructed like *hoka*. The repr. v., is *hopokngiri*, *hokagipiri*, and the vrb. n., *honokagiri* or *hokagini-ri*.

**hoka-holed** syn. of *hokngiri*: kaji-doe kajikena, purige dundurjaneoi kajioe *hokaholedjana*, indeed he spoke out, but receiving a very angry reply, he renounced saying even one word more.

**Hō-kaji** sbst., the Mundari dialect spoken by the Hos. See under *Hō*.

**hola** I. adv., yesterday. This adv. has the same root as the sbst. *hula*, a single day, days belonging to an indf. series. Compare *mā*, *maha*, which as sbst., means days belonging to a df. series, and as adv., last year.

II. adj., same as *holara* and *holaren*.

III. trs., (1) to have done smth. yesterday: en kamidole *holakeda*. (2) to have told smb. to do smth. yesterday: *holakedpeale* mendo tisiṇape hijutana, we had told you to come yesterday and you come to-day. *hola-n* rfx. v., to have done smth. yesterday: tisiṇa hijuraḷko kajilena mendoko *holanjana*.

**holaq**

*hola-q* p. v., to have been done yesterday : en kami *holaiana*.

*ho a*, *holara*, *holareq*, adj., of an inan. o, which was seen or heard yesterday : *hola kajim tōrjada ci* ? Dost thou remember what was said yesterday ?

*hola*, *holaren* adj., of a liv. bg., who came or was seen yesterday : *hola hōrō okotijana* ? Whither went the man who came yesterday ? Note the saying : cenape ituana *hola* (or *holaren*) honko ? What do you know, you children born yesterday ? It is used by seniors to youngsters who pretend to know smth. better than themselves.

*holani*, *holareni* prnl. noun, the one who came or was seen yesterday.

*holara*, *holareq*, *holateq* prnl. noun, the thing which was seen or heard yesterday.

**holaq** (Or. *kho'ā* ; Lifuan *hele*, knife) I. sbst., a razor (Pl. XXV, 8) made by the village blacksmith. Its blade is about the same size as that of a European razor : ne katu iminā lesera, *holaq* parkare tānōka (or *holadem cekaca* ?), this knife is sharper than a razor. (2) the spiny fore-legs of a mantis with which it grasps its prey : tasad-naña oqō sakamnaña *holadte* tijukokina haqkoa. Note that *naña* means a barber.

Note (1) the saying : cetanre sunum, bitarre *holade* lagaōjada, he rubs oil on the surface and applies his razor underneath, i. e., he is a snake in the grass. (2) the saying, used in jest or displeasure :

**holq**

inku soben miaq *holadteko* hoēontana (or hoēoakana) they use all the same razor, i. e., they behave all in this same manner.

II. trs., to forge into a razor : no mered *holademe*.

*holad-q* p. v., to be forged into a razor : mered *holadakuna*, the iron has been forged into a razor.

*hola-gapa*, *hola-gaparen* adj., used in jest, with *hon*, *horo*, one who is by many years the junior of the speaker.

*holako*, *holakore*, *holaman*, *holamanko*, *holamankore* adv., on one of the preceding days : *holako* cenamento kam hijulena ?

*holakoni*, *holašoreni*, *holamanni*, *holamankoni*, *holamankoreni* prnl. n., the one who came or was seen on one of the preceding days.

*holakora*, *holamara*, *holamanra*, *holamankora*, also with *raq* instead of *ra*, prnl. noun and adj., the thing seen on one of the preceding days.

**holater** Nag. **holatere** Nag. syn. of *anhula*, *anhulata*, *anula*, *anulata*, *honderhulata* adv., on the day before yesterday.

*holatera*, *holatereq* prnl. noun and adj., the thing seen or heard on the day before yesterday.

*holateren* adj., who came or was seen on the day before yesterday.

*holatereni*, *holaterni* prnl. noun, the one who came or was seen on the day before yesterday.

**holcoq**, **olcoq** Nag. var. of **hodcol** Has.

**holq** (Or. *kherna*) I. adj., same meanings as *holqakan* : **holq**

## holē

song miado kaina leljada, sobenako tusingabakeda, I see no coat left behind they have donned them all. Also used as adj. noun: ne holē dādomruaritam, put back a handle to this. Note the saying: ape holē hakeleka kape mundioa, litly., like handleless axes you are not seen working properly, i.e., there is no relying on you for any work, you are too inconstant.

II. trs., (1) to pull off the ring-like or sheath-like covering which surrounds smth.: hake holētām, pull off the axe from its handle: song holētām, take off thy coat: mudam holētām, pull off thy ring: juta holētām, take off thy shoe. (2) to pull out from a hole, ring or sheath-like covering: kanti holētām (or taḍtam), pull out the nail: dādom holētām, pull out the handle; kāpokatu holētām, open the clasp-knife. In this meaning it may not be used of the body or limbs, unless the thing from which they are pulled is expressed, but even so the rflx. v., is preferred: ti songēte holēg.

III. intrs., (1) to come out by itself from a hole, ring or sheath-like covering: dānom holētana; bakāsara kanti holētana. (2) of a ring or sheath, to let come out by itself what it surrounds: hake holētana, mudam holētana. (3) used fig. like holē; kamile aculja pīttee holēkeda.

holē-n rflx. v., (1) to pull off from oneself a ring or sheath-like covering: juta holēnme. (2) to pull one's finger or a limb from such a cover-

## holeḍ

ing: ti songēte holēnme. (3) fig., like hoden: pīttee holēnjana.

ho-p-olē repr. v., to pull off from each other a ring or sheath-like covering: mudamkia hopolējana.

holē-gg p. v., (1) meanings corresponding to the trs. (2) same as the intrs.

ho-n-olē vrb. n., (1) the number of things pulled, or come, out or off, as described: hakeko honolē holēkana, miad rati dādomakana banoa, all our axes are without handle. (2) the result, i.e., the thing pulled, or come, out or off: misa honolēlo (or misa honolē hakedo) dādomruar'ena, orge holētana, the axe had been fitted again to the handle from which it came off, now it comes off once more; ne songdo okoā honolē? Who has doffed this coat?

holeḍ adverbial afx. to prls. which, like the afx. giri, it emphasizes, but with a nuance varying according to circumstances. This nuance may often be expressed by: I do not mind; never mind; not minding the consequences; in spite of reasons to the contrary; leaving undone what one is expected to do or should do: songholeḍme, go away for good and all, we do not mind; Asāmtē songholeḍjana, he went to Assam though his family needed him here; en meromle jonholeḍkia, we slaughtered that goat though we should rather not have done so; dasikamiina hokaholeḍjana, come what may, I have done being the servant of others; eraholeḍiina, I will give

him a tremendous scolding, even if it displeases you; *həholeɔime*, never mind, promise him even if thou hast no intention of keeping the promise; *hiyuholeɔjanae*, he has dared to come, or he has come in spite of all; *kaeqholeɔjana*, he absolutely refused and did not mind the consequences; he did not want to listen to reason; *banda tole etɛla*, anadoe *goɣholeɔjana*, he began to make a bund, but died leaving the work unfinished.

**holo** childish for *horo*.

**\*holoŋ** Has. syn. of *erasendera*, I. sbst, a general mook-hunt by the women, which takes place as a rule every twelve years, and sometimes also at other times, when the rainy season begins very late or is cut by a very long break. The Mundas believe that the order for this hunt is issued by the pahan of Sutiambaë-Kurumbaë. Anyhow, it starts on the Ranchi side and from there spreads westwards and southwards over the whole country. On this occasion the women of one village, sometimes of two or three villages together, put on a dhoti or a turban if possible, and armed with axes, bows and arrows, go to hunt fowls, goats, sheep and pigs in the villages sometimes several leagues distant, situated to the East of their own. They may not enter the houses nor kill anything in the forest. In some villages a fowl or two is given them if they consent to pass on without hunting. Each village may hunt for one day only. Whatever

the hunters kill they may carry off if the women of the village do not prevent them from doing so and appropriate the kill themselves. Any man interfering would be condemned and fined by a panchayat of the neighbouring villages. The last hunt was due and took place in 1928. It so happened that it coincided with a long break in the monsoon. It would be interesting to know whether this practice is based on any periodicity of insufficient monsoons every twelve year on the Chota Nagpur plateau. Anyhow, it is considered by the Mundas to redeem the punishment (*gara kɔtaŋ*) merited by such faults as induce Singbonga to send weather unfavourable to the crops. The Oraons who have the same practice concomitantly with the Mundas, and from whom these may have borrowed it, explain it otherwise. They say that it is a commemoration of the fight put up by the women (when all the men lay drunk) in the defence of the Oraon fortress in Rohtas. Note however, that the spreading of the hunt from NE. to W. and S. follows the same course as the bay-monsoon when it spreads over Chota Nagpur. This rather favours the belief of the Mundas that it is a rain-making practice. The four last hunts were all 12 years distant from each other. II. adj., (1) with *kuɣiko*, the women engaged in this hunt: *holoŋ kuɣiko aɛɛ sukuriko goɣkja*. (2) with *jiɭu*, the meat procured by this hunt: *ne baturen koɣako tisina*.



## holoŋ

## hombq

*holoŋ* i uko gŋdŋana.

III. trs., to raid a village in this hunt : ne hatuko *holoŋkeda*.

IV. intrs., to hunt as described : *tisiagapa soben hatureko holoŋtana* ; *holoŋkeda* ; *holoŋkenako*.

*holoŋ-n* rflx. v., same meaning : *apedo cimtape holoŋna* ? When shall you, women, go for your hunt ? *holoŋ-g* p. v., of a village, to be raided in this hunt : *aleŋ latu apimā holoŋjina*.

*ho-n-oloŋ* vrb. n., the extent of this hunt : *tisiŋa honoloŋko holoŋkeda*, ne jaŋakorŋ jeta hatu kŋ pocolena, to-day the women hunted so much that they raided all the villages in this neighbourhood.

**holoŋ** I. subst., (1) Has. Nag., flour of any food grain : *babaholoŋ*, *gŋmholoŋ*, etc. (?) Nag. syn. of *lad* Has., bread, cake. Dough is called *leaakan holoŋ*, if liquid, and *si-pulakan holoŋ*, if firm. (3) *holoŋ*, syn. of *honoloŋ*, the act of grinding flour.

II. trs., to grind to flour : ne baba *holoŋape*. (?) to daub with flour mixed in water : *sŋraire goreakun-ŋako holoŋea*.

III. intrs., to grind flour : *tisiŋdo holoŋme*.

*holoŋ-en* rflx. v., to daub oneself with a mixture of flour and water : *taramara hoŋeko sŋraire supureko holoŋena* (or *supu holoŋteko toabena*), some people, on the cattle feast, make upon their upper arms hand marks with flour mixed in water.

*holoŋ-g* p. v., (1) to be ground to

flour ; ne kode *holoŋŋka*, *lad haŋa-tana*, let this millet be ground to flour, cake is craved for. (2) to be daubed with flour mixed in water : *sŋraire goreakunŋa holoŋea*. (3) imprsl., of flour, to be made : *tisiŋdo holoŋka*.

*ho-n-oloŋ* vrb. n., (1) the amount of the flour prepared : *honoloŋko holoŋkeda*, *barsiamente lad hobajana*, they have ground so much flour that there will be cake for two days. (2) the act of grinding flour : *honoloŋ* (or *hŋloŋ*) *kape ŋaŋkakeda*. (3) the result of the grinding to flour : *nea amaŋ honoloŋ ci* ? Was this flour ground by thee ?

**Holoŋ-purti** subst., name of a sub-clan of the Purti-clan of the Mundas. See *kŋi*.

**holoŋ** uŋ Nag. syn. of *alaŋ* Has.

**hombq** *tombq* (Or. *humbu'u*) I. subst., a fall forwards : *iniŋa homŋq* *lele sobenko landakeda*.

*hombq-n* rflx. v., to fall forwards, to fall on the stomach or face : ne *hon cilkatee homŋqjana* ?

*hombo-gŋ* p. v., same meaning, in entrd. to *tumbŋq*, which may also be used of vessels upset or turned upside down ; and *sombodq, sŋrtum-biŋq*, to be precipitated on one's face, (whilst running or walking fast), further forward than if one had simply fallen on the face : *en haŋam bulakantee homŋqlena* ; *ombŋbaŋantan honko purasako hombogoa*.

*ho-n-ombq* vrb. n., (1) the number of falls : *honombqe homŋqlena, gelsae puraunterŋa*, he fell on his face at least ten times. (2) a fall forwards : *iniŋa*

*honombō* lette sobenko landakeda.ō

**hōmon** Has. Nag. syn. of *aragar*.

**hou** (Kh. *chūn*, son or daughter; Sk. *sūnu*, son). I. sbst., (1) a child. When it is desired to distinguish between the sexes, the words *kōra*, *kuri*, are prefixed, or sometimes affixed, to *hon*: *kōrahon*, a boy, a son; *kurihon*, a girl, a daughter. In the meaning of son, daughter, *honkōra* and *honkuri* must be used when specified by the prsl. prns. *iā*, *me*, *te*, inserted between the two words: *honiākōra*, my son, *honmekuri*, thy daughter; but when the pos. adjectives *aiñā*, *amā*, *āñā*, *akiñā*, *akoa*, etc. are used, *kōrahon* and *kurihon* are preferred. In the meaning of boy, girl, *honkōra* and *honkuri* are never used of infants and children up to about ten years of age; and the same terms are preferred when there is question of an intended or actual bride or bridegroom. (2) the young of any animals: māno *honkoe* apirkedkoa, the myna has induced its young to leave the nest.

II. adj., with *horoko*, syn. of *haturen* *honkō*, the children of one's village, in entr. to *eraga horoko*, the mothers of one's village: ape *hon* horoko apu horokolō enka eperāa cinlaō alope heōna, you, children, take never such a habit of quarrelling with elder people in the village. (2) of any animal, a young one: *honmerom* *hon* mindi, *hon* sim. *Hon* is never used with *kera*, *uñ* or *karkom* because there are special terms to designate a buffalo-calf, a calf, and

a young crab. (3) with *cēré*, bird, *bani*, *raṭṭga*, coloured stripes along the border of a cloth, *darō*, *ganda*, *kūṭṭ*, finger or toe: smaller or narrower in comparison to another or others, described by the adj. *eraga*. In these connections, *hon* may be used as adj. noun when the context or circumstances make the meaning sufficiently clear. (1) of a plant or tree, young: *hon tamrasdaru*. (5) of a fruit or any other object, small-sized: *hon tamras*, a small guava; *hon ari*, a small saw.

III. trs., to give birth to (impolite when used of a woman): alea seta turuiae *honkedkoa*, our bitch has brought forth six pups.

IV. intrs., (1) to call smb. a child: samagem *honaiqtana*, mod-nog-jālanā umarakana, thou hast no reason to call me a child, we must be of (about) the same age. (2) to address smb. with the vocative *hon*: Nagurikodo labuako orq māiakoko *honakoa*, in Naguri they use *hon* as vocative of address even for grown boys and girls, for whom in Hasada they use *babu* and *māi*. Note the idiom: ne kupido jilu naman ea hai naman urlusurlugo namaia, *hon* kae *honakoa*, *kōrao* kae *kōraia*, this woman when she gets hold of some meat or fish, has a fit of ungovernable greediness and gives no part of it either to her children or to her husband.

*hon-en* rflx. v., to do smth. which only children do, v.g., to ask for a meal in the morning: ne *haram* *honentana*.

## honan

*hon-p* p. v., (1) to be born: *alea opare tura'a setako honjana*. (2) in the past tenses, of a child, animal, tree, fruit or other object, to be small: *iniã houko honakangea*; *nekan kamimente purãe honjina*, he is far too young for this kind of work; *ne kuqlamdo honiana maraãnoã auipẽ*, this hoe is too small, bring a larger one.

V. aff. (1) to *horo*: *horohon*, a child of man, a human being. (2) to proper nouns of races or castes, a member of the said race or caste: *Munduhon*, *Horohon*, a Munda; *Dikuhon*, a Hindu; *Uraãhon*, an Oraon. (3) to names of animals, trees, plants, fruits, or other objects. The copds. thus formed are syns. of the phrases in which *hon* stands as adj.

**honan** adj., (1) with *kuri*, a mother who has a baby: *honan kuriko hijuka*, *tisira kōdanĩ hijuakana*, let the mothers who have a baby, bring it; the vaccinator has arrived to-day. Also used as adj. noun: *honanko hijuka*. (2) with the name of any animal, a she-animal with a litter or with a sucking young. The term is used also prdly. both of women and she-animals: *en kuri honana*, she has a baby; *aleã enaga seta honana*, our bitch has a litter. When a nl. is added to this construction, the meaning becomes: to have given birth to, and the phrase is impolite if applied to women; *ne kuri apiaẽ honana*, this woman has had a child three times; *ne kuri miado kae*

## honana

*honana*, she never had a child; *aleã enaga seta apiaẽ honana*, our bitch has three pups. The polite expression for women is: *apiaẽ hebeana*.

**honana**, **honana**, **honana** (Or. *hotang*, perhaps) I. enclitic added to the indicative mood to form eqvls. of our subjunctive and optative moods. It may be placed, without changing the meaning, after almost any word in the sentence even after an interjection.

(1) Added to ordinary indicative props. it has the nuances of meaning indicated in the following constructions, in which moreover the word *mendo* may be suppressed: *senãe honana mendole manakja*, he would go (or he would like to go), but we have forbidden him; *holãe senkena* (or *holãe sena*) *honana mendole manakja*, he would have gone, (or he would have liked to go) yesterday, but we forbade him; *holãe sentana honana mendole manakja*, he was starting (or he was on his way) yesterday, but we stopped him; *hola enã honana sena* (or *sentana*), or *enã! hola honana sena* (or *sentana*), *mendole manakja*, he was starting yesterday, but we stopped him. In all these sentences the copula *a*, in the prd. of the first clause may be replaced by *teã*, and if it be so replaced, *honana* may be omitted. *Holãe senkena honana*, *holãe senkenteã honana*, *holãe senteã*, have the same meaning. The omission of *honana* is more frequent in Nag.

(2) In conditional sentences, *honana* may be placed either in the condi-

tioning or in the conditioned clause. These sentences often connote an unrealizable desire, a probability, a mere contingency, a remote or doubtful possibility, but these connotations arise from the circumstances or contexts, and are not entailed by any special position of the enclitic. In the conditioning clause the copula *a* of the prd. is replaced by *re*. In the conditioned clause it may be replaced by *teq*, and in this case *honaŋ* may be omitted: *Asāmre honaŋ bokomkoŋaŋ namire* (or *Asāmre bokomkoŋa honaŋaŋ namire*, *Asāmre bokomkoŋaŋ namire honaŋ*), *amā soben hālīa udubaia* (or *udubaiteq*); *Asāmre bokomkoŋaŋ namire, amā honaŋ soben hālīa* (or *amā soben honaŋ hālīa, amā soben hāl honaŋaŋ*) *udubaia* (or *udubaiteq*); *Asāmre bokomkoŋaŋ namire, amā soben hālīa udubaiteq* (or *udubaia honaŋ, udubaiteq honaŋ*). All these different forms of the same sentence have exactly the same meaning: if I chance to meet thy younger brother in Asām, I shall tell him all about thee. The same variety of form may be taken by a sentence expressing a great probability, v. g. : *en kumbūru aīŋa ločoraŋ namkīra tuiŋagoŋkīa honaŋ*. I would most probably have killed that thief with my bow and arrows, had I found him in my rice field (i.e., reaping my rice). However, in this sentence, *honaŋ* may not be added to the dmst. *en*; it may be added to *aīŋa*, only in case this poss. adj. stands here in opposition to

another poss. adj. in the preceding context : *en kumbūru amā ločoraŋ namkīa, aīŋa honaŋ ločoraŋ namkīra tuiŋagoŋkīa*. Conditional sentences expressing a realizable or unrealizable desire, also present the same variety of form, at least when the conditioned clause is not omitted : *okoe honaŋ ne kami denagaire tiŋa cabaoa*, if only s.n.b. would help me, this work would be finished to-day; *Soma honaŋ ne kami denagaire tiŋa cabaoa*, if Soma will help me, this work will be finished to-day.

(2) All negative sentences in which *honaŋ* occurs are constructed with the negative particle *hā*, except those referring to a realizable or unrealizable desire. These are constructed with the prohibitive particle *alo*, and the prd. of the conditioning clause does not take the affx. *re*, but keeps the copula *a* or, more often drops it or replaces it by *teq*. In the latter case *honaŋ* is sometimes omitted, especially in Nag. : *kupulko tiŋa alo honaŋho senq* (or *senoa, senqteq*) or, *tiŋa alo alo senqteq, jīnjetan kamiko denagetukaiŋa*, if only the guests would not leave to-day, they might, before going, help me in some of my work. N. B. The desire, whether realizable or unrealizable, affirmative or negative, is strongly emphasized by beginning the sentence with the interjection *o!*

(1) In these affirmative or negative conditional sentences expressing a desire, the conditioned clause is

often omitted : senṛeko honaṛ !  
o honaṛko senṛe ! Would that they  
went away ! alo honaṛko senṛ !  
o honaṛ aloko senṛeṭa ! o aloko  
senṛeṭa ! Would that they did not  
go away !

(5) The question *ciṛ honaṛ* ? may  
have two meanings : (a) When it  
is an answer to another question, it  
means : Why do you ask ? Pīṭ-  
tem sena ci ?—*Ciṛ honaṛ* ? (b)  
When it is a reply to a declarative  
sentence, it means : What will you  
do about it ? What will happen  
now ? What will be the conse-  
quence ? en hoṛoko tiṣṇa hijiṇa  
kajikeḍkoa, mendo kakoajana — *Ciṛ  
honaṛ* ?

(6) The answers *hē honaṛ* and *kā  
honaṛ* mean : in that case, yes ; in  
that case, no : geṭṭeka omamerem  
dasina ci ?—*Hē honaṛ*, if thou get  
10 Rs. for thy wages wilt thou take  
service ?—Yes, if I get so much.

(7) Conditional sentences often  
begin by the interjection *ci* followed  
by *honaṛ*. This *ci* may take one  
of the affs. of address *a*, *ga*, *ha'e*,  
etc : *ciṛ honaṛ* ? holabu sikedredo  
tiṣṇa ne ote cabajana, do you see ?  
If we had ploughed yesterday, this  
field would be finished to-day.

(8) There are two other construc-  
tions in which *honaṛ* is added to  
*alo* : (a) In the first, *alo honaṛ*  
expresses a negative desire similar  
to that occurring in the conditional  
sentences above : sendera kacipe hokaṇ  
nā ?—*Alo honaṛ*, miadḷe gōḷī (or  
miadḷe gōḷīa, miadḷ kajile gōḷī,  
miadḷ kajile gōḷī), I suppose you

will stop the hunt now ?—We do  
not wish to, we will first kill at  
least one, i.e., we do not want to  
stop before we have had at least one  
kill. One may also say : *alo miadḷ  
honaṛle gōḷī*, *alo miadḷe gōḷī honaṛ*.

(b) In the second, *honaṛ* has the  
meaning of perhaps, and the sen-  
tence should be compared with what  
has been said under *alo mente* : ne  
birre ciulaḥ kulaḥ kale namakaḍkoa,  
apido neape senderatana !—*Hēṛo* ! *alo  
honaṛ* (or *alo daṇa*, *alo deran*, *alo-  
jā*) *miadḷeka menege* (or *mentege*),  
we never saw any hare in this jun-  
gle, and you come to hunt here !—  
Yes, we know ; but we say to our-  
selves : do not give it up, there may  
be one or two. *Honaṛ* may also  
be put after *miadḷeka* instead of  
after *alo*.

II intrs., to use the word *honaṛ* ; to  
express a desire or doubt by means  
of *honaṛ* : *ciṛm honaṛjada* ? Why  
dost thou qualify the sentence by  
the word *honaṛ* ?

*honaṛ-p* p. v., imprsl., of the word  
*honaṛ*, to be added to a sentence :  
ne kajilo cenamente *honaṛḥtana* ?  
Why do they say this with a *honaṛ*  
in the sentence ?

**hon-ara** I. sbst., son-in-law.

II. trs., to accept smb. as son-in-  
law : *honarakḷale*.

*honara-n* rflx. v., to marry smb.'s  
daughter : *inkinaṇ cim honarana* ?

*honara-p* p. v., to become smb.'s son-  
in-law : *inḥinaṇ honaraakana*.

**hon bā-parah** syn. of *hircigiri*,  
sbst, the purificatory rite observed  
just before the first sowing. It is

## hon-bare

called the minor flower feast because it follows closely on the flower feast.

**hon-bare** *abst.*, used by women instead of *bare*, brother, as a more polite form: aĩñā *honbare* hondre arandilena; amā *honbareko* ciminā menākoa? This *cpd.*, unlike *bare*, does not take the *prsl. prns. iq. me, te*, as *pos. afxs.* N. B. A man calls his brother *haga*, and his sister *honmisi*. A woman calls her brother *bare* and her sister *honmisi* or *haga*.

**hon-buri**, **hon-buriko** *collective noun*, wife and children: edkan horo; taikena, *honburi* nirbagetaq-koa, he was a bad man, he deserted his wife and children; diku soben otee reabakijā, *honburiko* ciikaten asulkoā? The landholder has robbed me of all my fields; how am I to feed my family now? N. B. The *dl. form* is not used.

**hon-cara** I. *abst.*, anything given to children to eat between meals. *v. g.*, sweets, fruit, sweet-potatoes: jetan *honcara* kale roana, honko ale lelongotina, we have not planted any of the things children eat between meals, our little ones look on with envy at other children more fortunate; ne sirna *honcarale* banoakana.

II. *adj.*, with *cij*, same meaning: neakodo *honcara* cijko dan.

III. *adv.*, with or without the *afx. ange, bāri, ge*: saagako *honcarabāri*le roaikada, akiriabaraelekado kā, we have planted very little sweet-potatoes, enough for the children, not enough to take any to

## honder

the market.

**hon-cinda** (Or *cernā*, to be pregnant with) *adj.*, same as *honcindaa-kun*.

*honcindi-2 p. v.*, of eggs, mammals and, impolitely, also of women, to have an embryo: sinjaron *honcindaaiaa*; *honcinda*kan we-rome tergoŋja, gedtaure lejana, he killed, with a stone, a goat with an embryo in the womb, it was *en* in the cutting up of the meat.

**honder** (Or *khāa*, a while ago within the same day) *adv.*, some time ago *i. e.*, from 3 days to about a month ago. The following adverbial phrases all refer to a time within the year. Those preceded by *han* refer to the time immediately preceding that denoted by the same phrases without *han*. *Han* may be everywhere replaced by *hana*:

*hanhonder*, *hanahonder* long ago, *i. e.*, 2-3 months ago.

*honderhonder*, *hondern2* about 3 months ago.

*honderko*, *honderkore*, *honderman* same as *honder*.

*hanhonderko*, *hanhonderkore*, *hanhonderman* same as *hanhonder*.

*honderater* very long ago, *i. e.*, from 3 months to less than a year ago.

*honderhulaa* *syn.* of *anku'at*, *holatere*, the day before last, two days ago.

*hanhonderhulaa* three days ago.

*honderhapata*, *honderpi* during the week before last.

*hanhonderhapata*, *hanhonderpi* between 2 and 3 weeks ago.

## hon-dipili

## honḍḍ

*hondercandy* (1) during the month before last. (2) in some places, during last month.

*hankondercandy* (1) between 2 and 3 months ago. (2) in some places, during the month before last.

*honderjete* during the last summer.

*hankonderjete* during the first part of last summer.

*honderjurgi* during the last rainy season.

*hankonderjurgi* during the first part of last rainy season.

*honderrabaṭa* during last winter.

*hankonderrabaṭa* during the first part of last winter.

**hon-dipili**, **hon dipili** syn. of *hon-akanre*, *honre*, adv., when a child, during one's childhood.

**honḍa** (Sad. *hōra harek*) I. adj., same as *honḍaakan*, stewed as described below: *honḍa aṛa*, *honḍa jilr*. Also used as adj. noun: *sakamre honḍa orḡ purṣe rasi utuko omaña*. II. trs., to stew vegetables or meat so that there is very little water or juice in the stew, in contrd. to *oḍoṛa*, to steam, to boil in water, pouring off the water afterwards; and *tiṭi*, to boil in water without pouring this off afterwards, so that the stew is very juicy or watery. *Honḍa* is done in three ways specified in the phrases: *tikicoṛa*, to stew with only a little water; *berelle caṛkaḍ*, to fry raw vegetables or meat, throwing them on heated grease or oil; *tikicoṛakeale caṛkaḍ*, to fry vegetables or meat, throwing them on heated grease or oil after having first stewed them

in a little water.

*honḍa-g* p.v., to be stewed in one of the three ways described.

*ho-n-onḍa* vrb. n., (1) the quantity thus stewed: *mungaaraḍo hononḍako* *honḍakeda*, *barsiare kale cabadaṛ jana*. (2) the act of thus stewing: *hononḍare roṇgolena*, it has been burnt in the stewing. (3) the stew so prepared: *nea okoeṇ hononḍa* (or *honḍa*)? Who has prepared this dry stew?

*honḍige*, *honḍite* adv., modifying *jom*: *honḍatebu jomea*, alope *raṣiṇa*, let us eat it in the form of a dry stew, do not make it watery.

**honḍa ḍaṇḍa** sbst., a stick used for stirring stew.

**hon ḍaḍo** syn. of *ḍaṛohon*.

**honḍa-gaṇḍe**, **honḍa-gaṇḍi** Cfr. *ḡṇḍehoraṇa*, I. trs., to hit things with the tree, long piece of wood or pole, one carries: *ne sān racareṇa topanalea mendo kā*, *oṛaṇem honḍa-gaṇḍijada*, without thinking of cutting up in the courtyard that (long) piece of firewood, thou bringest it in the house hitting things with it all about; *aṇa sānte caṭum honḍagaṇḍijada*.

*honḍagaṇḍe-g* p.v., corresponding meaning: *ne sān oṛaṇe honḍagaṇḍiṭana*, *uruṇaṛaṭam*; *aṇa sānte caṭuko honḍagaṇḍiṭana*, *miadḍom rapuḍṭada*.

II. adv., with or without the afxs. *onge*, *ge*, *ḡge*, *tange*, *tan*, modifying *rika*, *ḡḡ*, *dupil*, *ader*, so as to hit things all about.

**hon ḍaṛo** syn. of *ḍaṛohon*.

**\*honḍḍ** (Or. *ondnā*) I. sbst., the

## hondɛ

point to be reached in parboiling paddy before husking it: baba *hondɛ* auri hobagreko donkeda, ladiruaptape, they have taken the paddy from the fire before it was parboiled, put it back on the fire.

II. adj., (1) with *baba*, parboiled rice: *hondɛ* baba saraiana ci ka? Have the husks of the parboiled paddy been caused to split? (2) with *lija*, a cloth boiled with ashes in preparation to being washed: *hondɛ* lja cia kape nuajada?

III. trs., (1) to parboil paddy to prepare it for quick and easy husking. It is taken from the fire as soon as small bubbles begin to rise to the surface; to overboil it would spoil it completely: baba aih *hondɛ* kedci da sam catureko tairikaea, setadiplido da arɛkɛdeiko saraea, saratanredo here catgoa, ente tasirɔrjanciko ruɔneea, having parboiled the paddy in the evening, they let it stand overnight in the pot together with the water; in the morning, having drained off the water, they warm again the damp paddy; during this process the husks split; then the paddy, after having been spread out to dry, is finally husked. The Mundas always husk their paddy in this manner. They say that it makes the rice less liable to get spoiled by damp, or to lump together in the cooking; that it renders the grains harder and more slow to cook; and that rice husked without parboiling digests too rapidly and causes diarrhoea. (2)

## hondɛ

to boil clothes with ashes before washing them: lija *hondɛ*pe, purage humuakana. (3) syn. of *basaa*, to put water to boil: daɛ *hondɛ* kedci?

IV. trs. caus., fig., to cause smb. grief and uneasiness: janaɔpe gopoɛa, enate aɔum jipe *hondɛ*jaia, (or apuma jipe *hondɛ*jada).

V. intrs., (1) prsl., of water, to boil: da *hondɛ*tana. (2) fig., prsl. or imprsl. with inserted prsl. prn., to grieve and be uneasy; to be restless on account of some affliction: jia *hondɛ*tana; aia jia *hondɛ*tana; honiakorakia majakena enate jia *hondɛ*jiaia, I am in great affliction and very uneasy, my two sons have fought each other with axes.

*hondɛ* iflv. v., to give way to grief and uneasiness: jia aminaa alom *hondɛ*na, ne disumre misumisa enkagea, do not grieve so much and be not so uneasy, such trials are common in this world.

*ho-p-onɛ* repr. v., to cause grief and uneasiness to each other: oto repɛte jikia *hopondɛ*tana.

*hondɛ*-gɔ, *hondɛ*-ɔ p v., (1) of paddy, to be parboiled: *hondɛ*kan baba martomgiriɔre ka ruɔnabeseca mendo gundaa, if the parboiled paddy be allowed to get entirely dry it cannot be husked properly, it breaks to little bits. (2) of clothes, to be boiled with ashes. (3) of water, to be put to boil; to boil. (4) fig., of the mind, to be afflicted and rendered uneasy: enkan kajite inia jia *hondɛ*gɔtana (or jia *hondɛ*gɔtana);



## hon dēřē

*ho-u-onđē* vrb. n., (1) the quantity of paddy parboiled, or of clothes boiled with ashes: babako *hononđēko* honđēkeda, barsiare enanjī rufan-cabaoa, they have parboiled so much paddy that it will take two days to husk it. (2) the excess in parboiling paddy; the excess of grief and uneasiness: ne laba *hononđēko* honđēkeda: mandileka lebeuterjana; iniā jī *hononđē* honđētana, apināleka kae durumpokōtakana. (3) the art of parboiling rice: *hononđē* kape taūkakeda, ladirūraepe. (4) the paddy parboiled; the clothes boiled with ashes: neado apea *hononđē* ei, nere tasiakana? Is it your parboiled paddy that is spread out here to dry?

**hon dēřē** sbst., the two small hind legs of crabs. Like *honđaro*, the smaller claw of a crab, it is also used as syn. of *honganda*, the little finger or little toe of men.

**hon đimbu** syn. of *hujīq đimbu*, sbst., a form of *Cucumis trigonus*, Roxb., Cucurbitaceae. Its leaves are not lobed, and its berry, which is eaten, is hardly 1" across. It grows wild on high fields.

**honđopa** var. of *hanđopa*, but used only of a woman's waist-cloth.

**hoñear** Nag. var. of *honjar* Has Nag.

**hon ganda**, **hon ganđa** syn. of *hon kařu*, **hon sarsar**, sbst., the little finger; the little toe. They are also called *hon đaro* or *hon dēřē*.

**hon-gārā**, **hon-gārāko** collective noun, descendants, posterity, children and grandchildren: *hongārā*

## honjar

*bangten* (or *bañkoten*) *hořo*, a person without offspring: iniā *hongārāko* ne hature bañkoa, his children and grandchildren do not live in this village.

**hon-hopon**, **hon-hoponko** sbst., (1) syn. of *hongārā* when the term is referred to a distinct particular person v. g., when it serves to qualify *hořo* or is itself qualified by a pos. adj.: *honhopon* bang (or *bañkoten*) *hořo*; iniā *honhoponko* purageko sangijana, his children and grandchildren have become very numerous. (2) when no such reference is made, parent and child; parents and children: *honhopon* (or *honhoponko*) cipo senq-tana? Are you going away, you and your children? *honhoponkiq* lařaitana, father and son have a lawsuit against one another. (3) the relationship between parent and child: *honhoponrekīq* lařaitana.

**hon-jai** sbst., (1) syn. of *hongārā*. (2) var. of *jañkon*, grandchild: ne kořado Somaq *honjai*, this is a grandson of Soma

**honjar** Has. Nag. **hoñear** Nag. sbst., (1) used instead of *apuhonjar*, father-in-law, in contrd. to *hanar*, mother-in-law, like which it is constructed. (2) affixed to the names of some male relations with the meaning of "in-law": *kukuhonjar*, *guqguhonjar* Has. *barahonjar* Nag. great grandfather-in-law or great grand-uncle-in-law; *tatahonjar*, grandfather-in-law or grand-uncle-in-law; *apuhonjar*, father-in-law; *kukuhonjar*, *guqguhonjar* Has. *barahonjar* Nag. elder brother of father-

in-law or husband of the elder sister of mother-in-law; *kakahonjar*, younger brother of father-in-law, or husband of mother-in-law's junior sister; *kumakonjar*, brother of mother-in-law or husband of father-in-law's sister; *bathhonjar*, elder brother-in-law. It is not applied to other relations by marriage. These are called: *tenja*, elder sister's husband; *misiara*, a man's younger sister's husband; *ara*, a woman's younger sister's husband; *tenjakora*, younger brother of wife; *irulkora*, younger brother of husband; *saragi*, a man's sister-in-law's husband; *gunguara*, *kukuara* Has. *baraara* Nag. husband of great granddaughter or of great grand-niece; son-in-law of a man's younger brother or son-in-law of husband's younger brother.

**honjar-hanar** var. cf *hanarhonjar*.

**honjor** I. trs., (1) to push down one's loin cloth: *ne hon surbuq rara kae mundikeda, botoqe honjorjada*, this boy being unable to pull out the hind end of his loin cloth (for a call of nature), pushes down with his hands the whole of his loin cloth along the hips. (2) to go about with a loin cloth, or waist cloth, too loosely tied and slipping along the hips *botoqm* (or *lijam*, *gajim*) *honjorjada*, *fakataoruartam*. (3) to cause loosely heaped up earth or sand to slip: *naa dulakan arite unko alope harkoa, hasako honjorea*.

II. intrs., (1) of a loin or waist cloth, to slide because loosening or too loosely tied: *ama gaji honjor-tana, nge uiugoa*, thy waist cloth,

little girl, is sliding down, it is going to fall off. (2) of an embankment made of *ipoom hasa*, to have its bottom broadening out, (when moist), under the weight of the upper part: *Cendagutire tedaloona-takore ja asirma jargidinre ari honjortana*. (3) of loosely heaped up earth or sand, to slip, to get spread out by the action of water: *gitiltoko arieda, jargite honjortana*. (4) fig., of fruit to fall plentifully from the trees: *en burura madukam kuh honjortana, balanaupe*, lots of Bassia flowers fall from the trees on that hill, go and pick them up. *honior-en* rflx. v., two first meanings of the trs.: *gajim honjorentana*, *sambaraorualem*.

*honjor-q* p. v., same meanings as the intrs.

*honjorqe* adv, modifying *nir* in connexion with *botoq*, *lija*: *botoq honjorqee nirkena*, he ran so fast that his loin cloth was sliding down.

**hon kaŋu** Has. **hon kaŋu** Nag. syn. of *hon ganda*.

**hon-kimin** I. sbst., daughter-in-law: *inkiaq honkimin nirjana*, their daughter-in-law has run away. The voc. of address is: *abenga, aben mai*. The prsl. prns. *ia*, *me*, *te*, as pos. affs. are added at the end of the cpd.: *honkiminiq*, *honkiminme*, *honkiminte*.

II. trs., to receive a woman as daughter-in-law: *honkiminkiae*.

*honkimin-en* rflx. v., to consent to marry smb.'s son: *inkintarem honkiminena oi?*

*honkimin-q* p. v., to become smb.'s

## hon-kiria

daughter-in-law : en oraŕegeee *honki-minakana*.

**hon-kiria** I. sbst., an oath with imprecation on the head of one's child. The prsl. prns. *iŕ, me, te* are inserted after *hon* : *honkiria purã-geko boroëa*, to swear on the head of their child is the kind of oath the Mundas are most afraid to take ; *honirãkiriairã jomkeda* (or *honreã kiriakeda*), I swore on the head of my child.

II. trs. caus., with or without inserted pos. afx., to make smb. swear on the head of his child : *honkiriamëale*, or *honmekiriamëale*. This is rarely used, the ordinary phrase being : *honkiriale* (or *honmekiriale*) *kiriamëa* ; *honrele kiriamëa*. *honkiria-n* rflx. v., with or without inserted pos. afx., to swear on the head of one's child : *honkiranjanae*, *hontekiranjanae*. This is rarely used, the ordinary way of expressing this idea is : *honkiriae* (or *hontekiriae*) *kirianjana* (or *jomkeda*) or *honreë kirianjana*, *honre kiriae jomkeda*.

*honkiria-q* p. v., with or without inserted pos. afx., to be made to swear on the head of one's child : *honkiriaoam*, *honmekiriaoam*. This also is rarely used ; they say generally : *honkiriam* (or *honmekiriam*, *honrem*) *kiriaoã*.

**hon-koŕa** sbst., a boy, a son, as explained under *hon*.

**hon-kuŕi** sbst., a girl, a daughter as explained under *hon*.

**hon-misi** Has. Nag. *misihon* Nag. sbst., used by men instead of

## honor

*misi*, sister, as a more polite form. The prsl. prns. *iŕ, me, te* as pos. afxs. may be put at the end of *honmisi*, but *misihon* does not take them : *honmisiirã* (or *aiñã honmisi*) *gorãjana*, my sister is married ; *amã honmisiŕko ciminã menãkoa* ?—*Misiirãko api hoŕo*, how many sisters, man, hast thou ?—Three.

**hon ocq jaŕ ocq** adv., with or without the afxs. *ŕã, mente*, for ever, till after the death of one's children and grandchildren : *hon ocq jaŕ ocqŕã hatuñã kiriaakala*, I have bought for ever a site for a new village ; *ne ora hon ocq jaŕ ocq senoa*, this house will stand till after the death of my children and grandchildren.

*N. B.*—The vocal check on *ocq* is sometimes dropped.

**honor** (Cfr. *hora*) sbst., a walk (of school boarders) in cntrd. to *senbãra*, a journey : *tisirã honor hoboaã ci kã* ? Will there be walk to day ? *honorre miaŕ cõŕëina goŕlja*, I killed a bird during the walk.

*N. B.* The Mundas never go out for a mere walk.

II. trs., (1) syn. of *bhãŕi*, to hawk from village to village : *ne bãria janañ tamakuñ honorjãda* ; *ne bãria tamaku kutũakẽci apia hatuñ honorkeda*, this merchant having taken a load of tobacco hanging from a stick on his back, hawked it in three villages. (2) of school boarders, to take a walk in a said place : *tisirã birle honorkeda*, to-day we went for a walk in the forest.

III. intrs., (1) of school boarders, to take a walk : *honorkenale* ; *tisirãlq*

## honor

apimāle *honorkeda*, this is the third day we go for a walk. (2) of cattle, to wander about when not herded : alea urj kotee *honorjana* ? nājakeḍ kae lelqtana, whither is our bullock gone to roam about ? Up till now we did not see it. (3) of pain (personified), to travel about on the body : paṭha *honortanger*, aḍriḡee mandaḍḍa, the pain of pneumonia is still travelling about, it has not yet settled on one spot. (4) of the *karamboraga* or *karḡkarboraga*, to inflict harm to members of one household after another in the same family, v. g., when a devotee of *karamboraga*, is remiss in his worship : *karamboraga honorema*, gusti bitarre paṭipariṇ namjaḍkoa. (5) imprsl., with inserted prsl. prn, to feel a pain travelling about on the body : hoṃmohasu *honorjaṇa*, I feel rheumatism now in one limb then in another.

*honor-g* p. v, (1) of a commodity, to be hawked : tisiṇagapa kolonkolom tamaku *honorqlana*, these days tobacco is hawked on the threshing floors. (2) of a locality, to be gone over in a walk by school boarders : en bir misao kā *honorakana*, tisiṇaba sen, we never took our walk in that forest, let us go to-day. (3) of pain, to travel over the body : cutūka lukure, hoṃmohasure oṇṇ pathadukure hasu *honoron*, the pain uses to travel about on the body in puerperal fever, rheumatism and pneumonia.

*honorte* adv., modifying *sen*, of

## honor-torsa

school boarders, to go for a walk. Also used prdly. with inserted prnl. sbj. : *honortetotana*, they go for a walk ; *honortekojana*, they are out for a walk.

*honor-au* I. trs., to come along hawking a commodity : tamakuṇ *honoraunjada*.

II. intrs., and rflx. v., of school boarders, to come along taking a walk : *honoraunjadaḡ*, *honorauntunako*.

*honor-baṇa* I. trs., (1) to hawk a commodity here and there : ne tamaku tisiṇa *honorbaṇatam*, cibatāḡka. (2) to perambulate : goṇa disuṇiṇa *honorbarakeda*, menlo nekāṇ jetāṇre kaina lelakada, I have been all over the country, but this kind of thing I saw nowhere. (3) of school boarders, to take walks over different grounds : ne sirma birkole *honorbarajada*, this year we take our walks in the surrounding forests.

II. intrs., to wander about, to go about ; of school boarders, to take a walk : siṇasatūḡ samagee *honorbarakena*, he has been running about the whole day without working ; tisiṇa koṣatepe *honorbarakena* ? In what direction did you wander about to-day ? In what direction did you take your walk to-day.

*honor-biur* syn. of *honorbara*.

*honor-idi* I. trs., to go away hawking a commodity.

II. intrs. and rflx. v., of school boarders, to go away for a walk : *honoridijadako*, *honoridintanako*.

*honor-torsa* trs., to hawk a com-

modity along the way on the occasion of one's going somewhere: pŭtte tamakui *honortorsalā*, he hawked tobacco in the villages along his way to the market.

**hon-sarsar** syn. of *hon ganda*.

**hon-sered, sered, sered-hon**  
Cfr. *sepered*, I. sbst., a stepchild, and, with the addition of *korā, kuri*, a stepson, a stepdaughter. The prsl. prns. *in, me, te*, are added as pos. afxs. at the end of these three terms even when they are followed by *korā* or *kuri*: *honsejedin, seredmekora, seredtekuri*, my stepchild, thy (stepson, his or her stepdaughter. When a stepchild speaks of its stepparents, it calls its stepfather *garinezagatā*, and its stepmother *garineaginā*; when addressing them it calls them *kaka, kuki*. The same vocative *kuki* is used by the children of the first wife of a bigamist towards the 2nd wife, of whom they speak as *gariziq*. The children of the 2nd wife address the first as *kuku, gungu*, and speak of her as *kukuiq, gunguiq*.

II. trs., to take smb. as stepchild by marrying the father or mother: en *honkoe honseredkedkoa*. The same sentence, especially in the prst. ts., may be used in the meaning of: to have unlawful intercourse with a child's widowed father or mother.

**hon-tamras** sbst., *Psidium guineensis*, Myrtaceae,—the Gooseberry Guava, a small tree, 5'-8' high with pendulous branches, bearing small berry-like fruits, the size of

a gooseberry. It is found only planted in stations.

**honagoḥ-honagoḥ** I. sbst., a draught through a small hole, in entrd. to *kuruihurui*, any draught of air: *honagoḥhonagoḥ kesetape*, shut out the draught that passes through the small hole.

II. adj., with *hoḥo*, same meaning: *paciribū sōjeree gitikena, honagoḥhonagoḥ hoḥote manda sahija*, he slept in front of a hole in the wall, the draught gave him a cold in the head

III. trs., of the wind, to blow on smb. through a hole: *hoḥo honagoḥhonagoḥkiṇa*.

IV. intrs., (1) prsl., of the wind, to cause a draught through a hole: ne byte *hoḥo honagoḥhonagoḥlana* (or *honagoḥhonagoḥjadu*). (2) imprsl., with inserted prsl. prn., to feel the draught of a small hole: *paciribū sōjereṇa duhkena, purage honagoḥhonagoḥkiṇa*.

*honagoḥhonagoḥ-n* rfix. v., to expose oneself to such a draught: *butaree honagoḥhonagoḥnjana*, enate *manda namakija*.

*honagoḥhonagoḥ-p* p. v., to be in the draught of a small hole: ne *butare puragele honagoḥhonagoḥjana*.

V. adv., with or without the afxs. *ange, ge, gge tan, tange*, also *honagoḥkenhonagoḥken, honagoḥleka*, modifying *hoḥo, rika, atakar, ōlo, hiju*.

**honagoro, honagoro-honagoro** vars, of *hiagarahonagoro*. As adv., *honagoro* takes the afxs. *ange, ge, gge, leka*.

**horo** (T. *hongsā*) sbst., a goose.

**hopq** Has. I. sbst., (1) distinguished into *daruhopq* and *diruhopq*, the first being any worm or grub boring galleries in dry or green wood, fruit or sweet-potatoes; the 2nd being a grub or worm boring galleries in stones, in entr. to *huti*, beetles boring galleries in dry wood. In Nag. they call *tiju*, or *hopq*, the worms or grubs boring galleries in dry or green wood, and *goro* those which bore into fruit or Sweet-potatoes. In Nag. also, they call *marāq hopq* and *hurūq hopq* two large beetles, the grubs of which bore galleries in green wood: *kantaradaruren hopqko bari-alekako tainre hupia daruko g-uterea*, *rukateko rourunakoa*, *kāredo madukam datoko dulgoḡkoa*, when two or three of the worms special to jack trees, attack a young specimen (about 1' diam.) they kill it; people cut them out with chisels or destroy them by pouring into their galleries water in which *Bassia* flowers have been cooked. (2) sometimes syn. of *honopq*, the drilling of wood or stones by worms: *hopqle*, *ne daru korokosogiriakana*.

II. adj., attacked by boring grubs: *hopq saḡa sukubaraḡ harada*, worm-eaten sweet-potatoes are as bitter as the bitter gourd.

III. trs., of worms or grubs, to attack wood, etc.: *saḡako hopqkeda*. *hopo-gq* p. v., to be worm-eaten or attacked by boring grubs: *ne gorareq saḡa puraq hopakana*.

*ha-n-opq* vrb. n., (1) the extent of

the galleries bored by grubs; the number of fruits attacked: *honopqko hopqkeda*, purgedo *bagraōakan saḡage taikena*, so many sweet-potatoes are worm-eaten that the greater number are spoiled. (2) the boring by worms or grubs: *honopqle ne daru korokosoakana*. (3) the result, i.e., the wood or fruit bored: *nekan honopq* (or *honopq saḡa*) *kā jomdarīoa*, purge *harada*.

**hopon** I. sbst., (1) in the s. or pl., a single or several grubs of bees, wasps or white-ants. (2) in the pl., (a) of bees and wasps, syn. of *hopondū*. (b) of white-ants, the whole comb, when it contains eggs or grubs, in entr. to *harū*, the comb even when it is empty.

II. in the epd. *honhopon*. N. B. *Hopon* is derived from *hon* as *haparom* is derived from *haram*, so that, properly, it should be used only in the dl. and pl. meaning: father, son, son of son, son of grandson, in a word the living family, just as *haparomko* means the dead ancestors: father, father's father, grandfather's father, etc. In reality *hopon* is not used in this meaning, except in the epd. *honhopon*. The Santals use it both in the s. and pl. as syn. of *hon* without any connotation.

**hopon-dā** Has. **hopon-daha** Nag. syn. of *hoponko*, of bees and wasps, the part of the comb in the cells of which there are eggs or grubs, in entr. to *naki* or *nakidā*, the part of the comb where the cells contain only honey; and *comq*

## hopor

the part of the comb where the cells are quite empty.

**hopor** (probably derived from *kora*) I. adj., near either in front, on the side or at the back : *ain* (or *aiñā*) *hopor* *orare* *miđ* *hoŕo* *kūh* *hasutana*, in the house near mine some one is very sick : *aiñā* *hopor* *loēonakore* *baba* *kūh* *hobajana*, *añāredo* *banoa*, there is a good crop in the fields near mine, in mine it has failed ; *hopor* *bagako* *miđ* *hoŕoo* *kako* *taikena*, there was no near relation present.

II. trs., instead of any cpd. trs. prd. in which *hopor* stands as adverbial afx. : *dōhopor*, *duḥhopor*, *omhopor*, *senhopor*, *nirhopor*, *tiḡguhopor*, etc., to put, sit, give, go, run, stand close to smb. or smth. : *en* *katu* *hoporavame* (or *dōhoporavame*) ; *mandiko* *hoporakada* (or *dōhoporakada*), they have put the meal before the people ; *mandiko* *hoporakada* (or *duḥhoporakada*) they sit to their meal ; *miad* *saramia* *hoporliā* (or *senhoporliā*), *mendo* *kapi* *kā* *taikena*, I approached a sambur, but was without my axe ; *hoporjadleae* (or *tiḡguhoporjadleae*), he stands close to us.

*hopor-en* rflx. v., (1) instead of the rflx. v. of the same cpds. (2) fig., to pay a visit : *amaga* *haga* *hasutana*, *musiao* *kam* *hoporentana*, thy relation is sick, and thou never goest to visit him.

*ho-p-opor* repr. v., instead of *senhopor*, *nipirhopor*, *senjapapa*, *nirjapapa*, to approach each other ; to run

## hopor

towards each other : *saginātekinā* *lepelkena*, *ente* *jagarmentekinā* *hopoporjana* ; *gopoḡmentekinā* *hopoporjana*, *entele* *hardykedkina*, they approached each other to fight, but we separated them.

*hopor-p* p. v., instead of *dōhoporḡ*, *duḥhoporḡ* etc., : *senagel* *hoporḡka* (or *duḥhoporḡka*) *mandi* *isintihmente*, let smb. sit near the fire (and take care of it) to cook the rice quickly.

*ho-n-opor* vrb. n., (1) the extent of the above actions : *senageldo* *honopor* *hoporeme*, *mandi* *añri* *isino* *jaked* *bagage* *alom* *bagrea*, sit near the fire without moving away at all until the rice is cooked ; *honopore* *hoporkela*, *apiaipunia* *dubērikore* *utuga* *taikena*, he sat down to such a meal that there were three or four bowls of stew.

(2) the corresponding acts : *misa* *honoporre* *tala* *ser* *cañliḡ*, *mandim* *cabaea* *ci* ? Wilt thou be able to finish a meal of 1 lb. of rice ? (3) the thing put near smb. or smth. : *nea* *okoēā* *honopor* ? *netaree* *bage-tada*, *jū* *setao* *kae* *omāia*, who has been sitting here to his meal ? He has left part of it on his plate instead of giving it to a dog.

III. adv. of place, modifying *da*, *duḥ*, *om*, *nir*, *sen*, *tiḡgu*, (1) with the afxs. *ange*, *ge*, *re*, near (perhaps all around) : *en* *dandā* *ain* (or *aiñā*) *hoporre* *dūtun*. (2) with the afx. *kore*, somewhere near : *aiñā* *loēonā* *hoporkore* *baba* *kūh* *hobalena*.

*hoporai*, *hoporreni* sbst., neighbour : *goḡa* *ḡolarenko* *ili* *nū* *alom* *raḡkoa*.

## hopor-baṛa

## hor

*hoporrenko* bāri.

**hopor-baṛa** I. sbst., the act of keeping near smb. wherever he goes : *piṭro inkiaṇ hoporbāra lelte mundijana kūḥkia hiritipiritiakana.*

II. trs., to keep close to smb. wherever he goes : *piṭten senkenae hoporbaṛakjāna.*

*hoporbara-n* rflx. v., same meaning : *aiataree hoporbaraujana.*

*hoporba-p-ara* rflx. v., to keep close to each other in going about : *senderarekia hoporbaṛajana.*

*hoporbaṛ-a* p. v., to be followed about closely, or accompanied.

**hopor-biur** I. sbst., (1) syn. of *hoporbara*. (2) the act of surrounding closely : *onka hoporbiur kaina namtana, tarasarege duḥpe, I do not want you sitting all around me, sit all to one side, sit all in front.*

II. trs., (1) syn. of *hoporbara*. (2) with a s. sbj., to walk about smb. or smth. : *daruia hoporbiurka, jetasṭe mama kaina itukeda, I turned round the tree and could see no side from where to start cutting it down.* (3) with a pl. sbj., to surround; to approach, stand or sit, close around : *miaḍ saramle hoporbiurka; duḥteko hoporbiurkijāna.*

*hoporbiur-en* rflx. v., same meanings.

*hoporbi-p-iur* repr. v., syn. of *hoporbaṛa*.

*hoporbiur-a* p. v., meanings corresponding to the trs.

**hopor-japa** intensive of *hopor*, constructed in the same way. The repr. v., is *hoporjapapa*.

**hor** Nag. *hora* Has. Nag. I. sbst.,

(1) a road, way, path or passage : *en horte senme, go by that road; entare hora banoa, there is no path there.*

(2) the way to a certain place : *horam aḍkeda ei? niminarem aiubakana? Hast thou lost thy way that thou arrivest so late in the night? Ciulaḥ kaina senakana, hora eikatera sariia? I never went thither, how*

*can I know the way?* (3) a means or method to reach an end; a way out of a difficulty : *nādo jetan hora kā sareakana.* (4) agency, instrumentality, intervention,

aid, mediation : *ama horatele bancaḍjana; ama hora bancaḍked-lea.* (5) a way of acting causing ruin or misfortune : *reageggaṛa horam udubainātana, the way thou showest me, leads to poverty.* (6) the practice of a certain religion :

*Kirtan horarepea ei? Are you Christians?* (7) a further argument, a way out of a discussion, an answer to an objection : *kajira hora kae namkeda, he found*

*no answer to their arguments.* (8) a reason for a judgment or decision : *leḷtan hora kam kajiredo ceṇamen-tem bicārtana? Why dost thou sit in judgment, if thou dost not give thy*

*decision according to what has been proved, litly., according to the reason which is seen; inḍ sajaḍgaṛa hora banoa, there is no reason to punish him : oko horate nī sajaii namea? Why*

*should he be punished?* (9) syn. of *nata*, degree of relationship, either on the 'father's side' (*kaling hora*) or on the mother's or wife's side (*kupulra hora*) : *alana oko natalana*



sabea? kupikina *horatedolana* sara-giaa, abua sida *horatedolana* iartada, —Sida *horolana* otoua, in what degree are we two going to consider ourselves? By marrying two sisters we shall be related as *saragias*, but we were already *iars* (i.e., the one's brother had already married the other's sister).—Let us consider ourselves in the same degree as before, i.e., let us go on calling each other *iär*. (10) the separate strips of which a mat is composed (Pl. XXXVIII, 1 (and 2) : upun *horainä* gakeda, I have stitched together four strips. (11) a line along which the threads of a cloth are not close enough to each other; a line woven with double thread: ne *lijare barta hora mena*. (12) a groove running all around a rice bale where it is tied with a rope: ne *pošomre upunia hora mena*, this rice bale has four grooves running all around, i.e., eight r.bs. (13) instead of *horapari*, the consultation of omens: *kupuljädle taikena hora bagraojana* (or *hora kä baijana, kä arajana, kä taukajana*).

N.B.—(1) *Hor, hora* is not used alone instead of the epcls. *pagahora, pithora, esandihora, karabahora*.

(2) The phrase *hora ad*, to lose one's way, is used fig. as syn. of *sorođ*, to give offence to smb. and then keep aloof through shame: *sundim horae adkedamente kupulq misao kae hijua*, the father-in-law of thy child never comes to visit thee because he is ashamed of the way he treated thee.

(3) The phrases *nirte hora ad, nirte*

*hora dāpābara*, are syns. of *jātejetat, nirbara*, not to know whither to run in one's fear.

(4) The phrase *kajihora ad* means not to know what to say, or it means to speak besides the question.

\* (5) When a man has been accused by another of being a wizard, to settle the dispute it was formerly the custom to say: "*horabu senca!* Let us make a journey!" Then they went together to a certain village near Mandar (in the Oraon country) and there offered a sacrifice through the office of that village's *pahan*. This *pahin*, when the sacrifice was over, ordered each of them to cook a meal with water taken from a certain deep pit in the locality, foretelling them that one of the two, either the culprit or the false accuser would never reach home alive. It always so happened that one of the two died. The phrase is used now in the meaning of to go on a journey to consult a *sokha*, sooth-sayer.

II. trs., (1) to throw a road over a piece of land: *añu miad gora sakār horakeda*. (2) to make a path by use; to use as a path: *ne ariko horakeda*, people use this field ridge as a path. (3) to take a measure, use a means, for obtaining an end: *ne hojo bancañmente cenabu horaea?* (4) to maintain one's position in a discussion: *neka kajilekore jetanako horadayalcka kä atkarotana*, methinks that if they speak like this they will in no way be able to uphold their point. (5) to render, by false witness, smb. liable to punish-

ment: sajaŋrako *horakŋa*. (6) to stitch together strips of matting: paŋiŋa gātana, apiŋiŋa *horaakada*. (7) to weave a cloth with a double-threaded line, or with lines wherein the threads are too far apart: perâc ne lija apitaŋ *horakeda*. (8) to make a bale with a said number of grooves around it: poŋo n purŋ maraŋge hobaoa, turuŋa *horaape*, it will be a large bale, make it with 6 grooves (i.e., with 12 ribs).

III. intrs., (1) to construct a road: sarkâr han buru parome *horaakada*. (2) to make a path, by mere use; to wear a path: aleŋ aŋireko *horaakada*. (3) to take means: ne hoŋo baneaŋmente cilkabu *horena*. (4) with ind. o., to interfere, or act, in smb.'s favour: bugingem *horauŋlea*, enatele baneaŋjana. (5) to weave with lines where the threads are either double, or too far apart: perâc lija apitaŋ *horakeda*. (6) to make the grooves around a rice bale: poŋomre upuntako *horaakada*.

*hor-g*, *hora-g* p.v., (1) prsl., corresponding to the trs. meanings, except the 4th: sarkârŋ hukumte miaŋ goraŋaiŋa *horajana*; hantârado miaŋ aŋi *horaakana*; ne hoŋo baneaŋmente cenŋ *horena*? sajaŋræŋ *horajana*; paŋiŋa gātana, apiŋa *horajana*; ne lija apitaŋ *horaakana*; ne poŋom baria *horaakana* (or *barhoraakana*). (2) imprsl., (a) of a road or path, to be made: ne bir bitarro kâ *horeakana*, there is neither road nor path through this jungle. (b) of a means, to be taken: ne hoŋo baneaŋmente cilkâ *horena*? (c) of a reason for

punishment, to be duly proved sajaŋræŋ *horaakana*. (d) of double-threaded or weak lines in a cloth, to be woven: ne lija apitaŋ *horeakana*. (·) of grooves in a bale, to be made: ne poŋomre bartaŋ *horaakana*. *ho-n-or*, *ho-n-ora* vrb. n, the number of double-threaded or weak lines in a cloth: ne lijaŋdo *honora* horakeda pitre jetaco kako sukuala, he has woven this cloth with so many weak lines that nobody wanted to buy it in the market.

*horhor*, *horahora* adv, with or without the affs. *ange*, *ge*, modifying (1) *otoŋ*, to follow everywhere. (2) *otoŋ*, *jagar*, *durŋ*, etc. all along the way: *horahora* jagarkena. (3) *kaji*, to give sound arguments: *horahora* kapaj pe, aŋge alope eperana, indicate serious reasons for your displeasure, do not quarrel in the air: (4) *teŋ*, to weave a cloth with several double-threaded or weak lines. (5) *ceŋ*, to tear a cloth along a line where the threads are not close enough (See *horahora*, trs.).

**hora** var. of *hor*.

**hora-calŋ** syn. of *olecalŋ*, *olejŋ*, *hurŋ* *carpandŋ*, sbst., *Premna herbacea*, Roxb.; *Verbenaecae*,—a little plant with herbaceous shoots, 1-4" high, from a woody rootstock; four or five broad-ovate, coarsely serrate leaves, closely adpressed to the ground; and very small white flowers forming a corymb 1½" diam. on a short peduncle. The fruit is a small black drupe with a hard endocarp; it is eaten.

**hora-hanaŋiŋ**, **hora-hapaŋiŋ**, sbst.,

**hora-hora**

the branching off of a road.

**hora hora, hor-hor** I. trs., to weave a cloth (1) with several weak lines where the thread is not close enough together, either lengthwise or crosswise. (2) with several thick double-threaded lines : ne perâê naðagee tenaituntana. *lijaê horahorakeda.*

*horahora-p* p. v., of a cloth to be thus woven : *lija horahorakina.*

II. adv., with or without the affs. *ange, ge*, modifying *teu*, same meaning : *lija horahorae tenekeda.*

**hora-jonoren, hora-joporen** syn. of *horahanafina*.

**horalsi, horlasi** Has. Nag. *hurlusi*, **hursuli** Nag. (Sad. *horlasi*) I. sbst., a whirlwind.

\*Note the superstitious belief that if one finds himself in a whirlwind, or dreams as much, it is a warning of an impending grievous or perhaps fatal accident : *horalsi topakire ranudakanae mente mundaia*. If the same is dr and about another person, the subject of the dream is similarly threatened. The same portent attaches to the fact of getting stung by numerous bees or wasps, and to a dream that one or smb. else, either is stung by a bee or wasp, or gets one's or his cloth so badly burnt that a flame is visible. To dream that one's or smb.'s house is on fire is a sign that a grievous accident threatens one of its inhabitants. A whirlwind is believed to be caused by the locomotion of a spirit, generally of Burubonga when he goes to bathe : in fact, whirlwinds often die out in

**horalsi-kulaë**

the vicinity of water.

II. adj., with *sakam, dura*, dust, leaves, whirling in a whirlwind.

III. trs., of a whirlwind (personified), (1) to pass over smb. : *horlasikiae*. (2) to carry off and whirl dust etc. : *sakamkoe horlasikeda*.

IV. intrs., of a whirlwind (personified) to blow : *horlasijadae*.

*horalsi-n* rflx. v., of a spirit, to cause a whirlwind by his locomotion ; to surround himself by a whirlwind when going from place to place : *bonagako horlasina menteko bistia-tana*.

*horlasi-q* p. v., (1) prsl, (a) of a person to be overtaken by a whirlwind : *horlasijanae ne hofo, ranudae cimae toakana*. this man was overtaken by a whirlwind, he is most probably threatened with a grievous accident. (b) of leaves, dust, etc., to be whirled away : *sakamko horlasijana*. (2) imprsl, of a whirlwind, to form ; to blow : *tisiagapa dinaki horlasigatana*, at present there are whirlwinds daily.

**horalsi-kofoa** and vars. as above, trs., of a whirlwind (personified), to meet augury observers or cross their path in front : *horlasikofoakeleae*.

*horlasikofoa-q* p. v., of augury observers, to meet a whirlwind : *horlasikofoajanale*.

**horalsi-kulaë, horlasi-kulaë** Has. syn. of *lepeakulaë* Nag. sbst., a smaller and paler kind of hare, in entrd. to *jarakulaë*, the taller and darker kind. N.B. Dôesadisumre, *puratedo Cokeburure, pundi kulaëko*

**hora-pari**

namoako menea, enre pundi kateacutuuko namoako menea, it is said that in the Doisa country, especially on the Chokeburu hill, are to be found albino hares, rats and mice (in a wild state).

**hora-pari** ltly., going in turns, syn. of *c'p'p'uri*; *horapari* auri hobaoa.

**hora-senni** var. of *senhorani*, noun of agency, a traveller, a wayfarer. N. B. *Horasen* is no more used as var. of *senhora*.

**horateni**, *horatenkua*, *horatenko* prnl. noun, syn. of *horasenni*.

\***horatenko**, **horatenkoa** **boragako** sbst., the ancestors of a family with which one is on visiting terms, generally the ancestors of one's wife: *horatenkore* miad sim boragataipe; kupulore adiaqrem bololena, ente *horatenko* kulikidma, miad sim lagaōoa, during a visit to thy relations by marriage, thou hast entered their inner room, and then their ancestors have put thee a question. (They asked: "What dost thou want here?" And so they showed their displeasure, and being displeased, they caused thee this sickness). It is necessary to offer them the sacrifice of a fowl. This sacrifice is offered in one's own house, and in the formula, one's own ancestors are named first. N. B. People before starting on a long and perilous journey, promise Burubonga to offer him a sacrifice if they reach safely, but Burubonga is not, on this account, called *horatenkora* *boraga*.

**horcod** Nag. syn. of *korcol* Has.

**horkobodora**

The frequentatives are *haread-horcod* Nag. *kareitkoreol* Has. and *lālocan* Nag. I. adj., (1) of upright surfaces (walls, sides of embankments), with a projection or protuberance. (?) of a spot on such a surface, projecting or protruding. Also used as adj. noun: *paerira horcodho* samtap, level down the protuberances of the wall.

II. trs., to make such a surface so that it projects or protrudes in one spot: *paeri midtarepe horcodkeda*: lo'ondope *horcodkeda*, sije cia kape baikeda? You have made the rice field with a side projecting at one place, why did you not make straight sides?

III. intrs., in the df. prst., of an upright surface, to protrude in one spot: *ari horcodtuna*.

*horcod-p* p. v., to be made or become protruding in one spot: *paeri eikate horcodjuna*?

IV. adv., with the affs. *ange*, *ge*, *oge*, modifying *bai*, *rika*, *le'p*: *paeri horcodangepe* baiakada.

**horcod-horcod**, **horcodno** diminutive of *horcod*; of an upright surface, rather protruding, somewhat protruding, somewhat uneven. Constructed like *haread-horcod*.

**hore**, **hōre**, **hō**, **hōhō** (Sad. *hore*) interjection: a call to cattle to make them stand still.

**hor-hor** var. of *horahora*.

**horkobodora** I. sbst., the act of riddling with holes a cloth, basket or embankment: *gurukoa horkobodora*te jargidindo ari hauteijana, the rice field ridge got a great gap

## horla

in the rainy season because it had been riddled with holes by field rats.

II. adj. and adj. noun, of a cloth, basket, ridge or embankment, with numerous holes : *ne hork horkobodoqata cian uiuntani ?*

III. trs., to riddle with holes a cloth, basket, ridge or embankment : *ne tunaki eikateje horkobodoqata ?*

IV. intrs., in the df. prst., of the same, to have numerous holes : *ne lija horkobodoqtana.*

*horkobodoq-g* p.v., of the same, to get numerous holes, to be riddled.

V. adv., with or without the affs. *ange, ge, qge, tan, tange*, modifying *rika, ceca, bu*.

**horla** I. sbst., an empty comb of bees or wasps ; an empty nest of red ants (*hai*), in entrd. to *harlu*, a white-ants' comb, full or empty ; *naki*, a layer of cells in a honey comb, either full or empty ; but without eggs or grubs ; *ora*, a cell in any comb.

- II. adj., (1) with *naki*, a layer of bee cells which have been emptied. (2) with *potom*, (a) an empty nest of red ants : *hañkoq horla potom lelurumgea*, a nest abandoned by red ants can be recognized from one inhabited. (b) fig., an empty rice bale. Also used as adj. noun : *ne horla tisia kotantape*, shake out to-day whatever paddy may be left in this empty bale.

III. trs., (1) of bees, to consume all their provision of honey : *purasa jargidinre hurumsukuko rasiko horluca*. (2) of wasps, white-ants and

## horo

red ants, to abandon their nest after the grubs have become perfect insects ; *soben dako horocabajanci, hañko potomko horluca ; nindirko harluko horlakeda*. (3) fig., to empty little by little a rice bale : *apia potomle horlakeda, miad bari sarekana*. (4) to let a fire die out : *sengelpe horlakeda*.

IV. intrs., (1) two first meanings of the trs. : *jargidinre purasa hurumsukuko horluca ; hañko horlakeda*.

(2) of a rice bale, to get empty little by little : *potom horlatana*.

(3) of a fire, to be dying out : *sengel horlatana*.

*horla-g* p.v., (1) of the bees' provision of honey, to get used up : *hurumsukukoq rasi horlaakana*.

(2) of a nest of wasps, white-ants or red ants, to be abandoned : *hañkoq potom horlaakana, nindirkoq harlu horlaakana*. (3) of a rice bale, to get emptied little by little : *baria potom horlaakana*. (4) of a fire, to die out : *san kape tumbudorgere sengel horlaaa*.

*ho-n-orla* vrb. n., the number of red ants' nests abandoned : *honorlako horlakeda ti-inagapa, soben purna potomre hañko barakoa*.

**horlasi** and derivatives, vars. of *horalsi* and derivatives.

**Horo** sbst., name of a sept of the Mundas. See *kili*.

**horo** (Sk. *kurmā*) sbst., a tortoise. There are two kinds : *dghoro*, a black river tortoise, *Trionyx* sp., and *pirihoro*, a land tortoise, *Testudo elegans*, with radiating yellow streaks on a black ground : *hore*

## horo

aëa hormoree (or aëa oraree) ukuna, atiatanredoe urunaoa, the tortoise hides in its shell, it comes out of it when in quest of food.

**horo** (Cfr. Engl. to *guard*, to *ward*, *wary*, to *beware*) I. subst., the act of guarding : ne rāri honkoa *horote* kā bancaoako jomrikakoa, maraani *horoepe*, this pigeon pease field will not be effectively guarded by children, they will not prevent cattle from grazing on it : let any full-grown man amongst you watch over it.

II. trs., (1) to guard smth. against thieves or against depredation by animals : kolom okoe *horojuda* ? Who watches over the threshing floor ? rāri maraani *horoepe*, let any full-grown man from amongst you watch over the pigeon pease field ; gēm kitilere *horo* lagatinaa karedo urimeromko jomcabaca acara *horoepe*, dudūmulko jomea, keep watch over the rice sown in mud, the pigeons will eat it. (2) to watch over the work of labourers : kuliko *horokom*, alokako landia. (3) instead of *duhoro*, to sit watching over the fire, the cooking, etc., taking care of it : mandi *horolem*, nege isinoa ; seagel *horoepe*, mandi isintaboka. (4) to sit at meal : jontabeme enataāte mandin *horoakala*, eat faster, thou art sitting at thy meal already for a long time. (5) to follow with the eyes smb. for whose company one is waiting : sekeranme, ciminia *horomea*. (6) to watch any skilled labour in order to learn it : barhīnistrikoe *horo-*

## horo

*jalkoa*. (This may also have the above 2nd meaning). (7) to be still alive and live in the same house or village : aūā mōrō honko [taikenā, miāni buri *horokūlū* ; iduūq apuia cimin sinnae *horoiū* ; aēa hature soben harankō goijana, miā *horo* bārigē *horokūlū*. (8) of a sickness or pain, to still affect smb. : rāgo *horokūlū*, the epidemic is still in our midst. (9) to last, not to be used up : ne pōm apicandūdoe *horotea*, this bale of rice (personified) will last us for three months.

*ho-p-oro* r.p.r. v., to remain sitting together without working : enataāteben *hoporelana* ; kami ei banca ? *horo-g* p.v., corresponding to the meanings of the trs., except the 4th 7th and 8th.

*ho-n-oro* vrb. n., (1) the length of the watch : kolomdo *honoro'e* *horokeda* apicandule puraōuteria. (2) the thing which has been guarded : ne rāri aūā *honoro*, the fields, where this pulse grew, was guarded, by me against depredations.

*horonj* noun of agency (the object guarded must be expressed) the one who is to watch over smth., in entrd. to *horonj*, the one who usually watches : aēa laba *horonjido* nige.

**horo, sorō** (Or. *kherrnā*. Cfr. Lat. *insero, devoro*) trs., (1) to slip, fit, insert, stick into, (contrary of *horo*) : pāl *horqlam*, fix the share into the plough ; bintikita bro miā capae *horqakada* ; ne sūn dīlge tola-kana, barialeka *horqlam*, this bundle

**horoaŕ kaũd****horsod-III**

of firewood is loosely tied, push two or three more pieces into it. (2) in jest or displeasure, fig., to eat : mandĩi *horqjada*.

*horq-n* rltv. v., (1) to push a limb into a hole, cavity, sleeve, etc., songre tiko *horqna*. (2) in jest, to crawl into a hole : byree *horqjana*. (3) in jest, to poke into one's nose or ears : luturre simĩle *horqntana*. (4) in jest or displeasure, fig., to eat : setare modeipi mandĩi *horqntana*.

*horo-gg* p v., meanings corresponding to the trs.: pāl *horqakana* ; jaŕgiare kaŕa *horogoa*, the legs are slipped into the breeches ; mandĩ cenamente nājaked kã *horogotana* ? *ho-n-orq* vrb. n., (1) excess in eating : en daridã horo hola mandĩdo *honorge* horqjana, moqnidae puŕilena, that glutton yesterday swallowed such an amount of rice that it remained on his stomach the whole night. (2) the thing fitted or inserted into : nea okoẽa *honora* ? Who has inserted this ?

*hõrptea* instrumental noun, might be used by jesters, in connexion with *mandĩ*, to denote a fork or spoon.

**horoaŕ kaũd** Nag. var. of *harara* kaũd Has.

**horo-coŕo** Has. syn. of *mandĩ-horonĩ*, sbst., the House lizard or Gecko, *Hemidactylus turcicus*.

**horo-katoa-caũli** sbst., rice collected from house to house, at dawn, by the youth of the village after they have danced through the night at the *mage* feast. They parch it at

once and eat it by way of a breakfast. See under *mageporoh*.

**horo-umbul** sbst, protection, guardianship : *horoumbulrepea*, enatepo bubukaðakana, you are under other people's care, that is why you are difficult about food, i.e., you would not be so particular about food if you had to work for it yourselves.

**horsaq** in some parts of Nag. var. of *horsod*.

**horsod** (Cfr. *horq*) trs, to stick smth. between two other things, v. g. between the laths and covering of a roof ; between the rib and cover of an umbrella ; in the hair ; between two coils of the straw rope around a rice balã : candaire karkað *horsodtam* ; cuagi catomree *horsodakada* ; sup'dre bãko *horsodea* ; poŕomre sãre *horsodtada*. Note the phrase *caũli-jaŕq horsod* explained under *caũli-jaŕq*.

*horsod-q* p. v., to be stuck between two things.

*ho-n-orsod* vrb. n., (1) the great amount of things stuck in the roof : karkaðko *honorsodko* horsodkeda, candaĩ peregiŕiakana. (2) the thing stuck in the roof : nea cimtaraŕa *honorsod* ? When was this stuck under the roof ? ne *honorsod* (ne *honorsodre*, ne *honorsodry*) cimtara boagaoa ? When will the sacrifice take place which was promised when these grains were stuck under the roof ?

**horsod-ili** sbst., the beer of the flower sticking, a draught of beer offered to the pahan in each house of the village, after he has stuck a

branch of sal flowers over the door on the *bāporoh*, flower feast.

**hora** trs., to throw smth., or put it quickly, into the fire, either to burn it or bake it, in cntd. to *rapa* which does not connote a fire already lighted : ne hai *horataime*.

*hora-n* rflx. v., syn. of *kadiriin*, to throw oneself into a fire : orare arajan turuko aibudipli sengel lelkelogeke *horana*, a squirrel let loose in the house at night, as soon as it sees the fire, throws itself into it.

*hora-g* p. v., to be thrown, or put quickly, into the fire.

**hora-baji** (Sad. II *hor* and P. *bāzī*, wager-stake) syn. of *harahari*.

**hora-huři** Nag. **hora-juři** Has. (Sad.) I. sbst., the habit of trying to go one better than another either in the text of songs, i.e., in the number and difficulty of their metaphors, or in the difficulty or beauty of their tunes ; the habit of pretending to know the special rhythms of the drums better than others, and of superseding them in the beating of these instruments ; the habit of trying to get the better of another in a sword dance : etęę ilakaren paikiko napamjanre *horajuři* hobaoa, mođmođarenkodo aminara kako *horajuři*.

II. trs., with a dl. or pl. sbj., to emulate as described : duranakin *horajuřijada*.

III. trs. caus., to put people in presence for such a competition : paikikin naķebu *horajuřikina*.

IV. intrs., to emulate as described : duranreko *horajuřikeda* (or *hora-*

*juřikena*).

*horahuři-n* rflx. v., same meaning : tisin puageko *horajuřintana*.

*horahuři-g* p. v., of singing, beating the drums, sword dancing, to be the occasion of emulation : durara (or duranre *horajuřitena* tisin, there has been emulation about songs ; *horajuřitana*, emulation is taking place.

V. adv., with or without the afxs. *ange*, *ge*, *tan*, *tange*, modifying *durara*, *rū*, *paiki* : *horajuřitanko rūjada*, they try to beat the drum better than each other.

**hora-juři** Has. var. of *horahuři* Nag.

**horata** in jest or displeasure, syn. of (1) *soba*, to thrust at ; to poke into. (2) *sī*, to plough.

**horę** sbst., name given to two leguminous plants cultivated as pulses and distinguished in (1) *rutahorę*, *bororhorę* (H. *kurthi*), the form of *Dolichos biflorus*, Linn ; Papilionaceae, with black-speckled or altogether black seeds. *Dolichos biflorus* is a suberect, trailing or twining annual with pale salfarous flowers and linear recurved pods containing 5 or 6 small compressed seeds. (2) *cañihorę* (H. *kurthi*) the form of *Dolichos biflorus* with pale grey seeds. (3) *jugihorę* (H. *ram kurthi*) *Glycine hispida*, Maxim. ; Papilionaceae,—a suberect annual with reddish purple flowers and compressed linear or falcate pods, spongily septate between the 2-3 black seeds which are twice as large as those of the *Dolichos*



**hoṛḡ-maṇḍi**

biflorus. (1) *birhoṛḡ*, *birjugihhoṛḡ*, one of the names of *Atylosia Scabraeoides*, Benth; Papilionaceae.

**hoṛḡ-maṇḍi** sbst, *hoṛḡ* pulse husked and cooked so that the beans remain whole or are only split.

**hoṛḡa** (Sad. *gargur*) sbst., *Coix Lachryma-Jobi*, Linn.; Gramineae,—a stout perennial grass, 3-5' high, with long flat leaves, and grey, nearly orbicular grains used as beads. The Mundas distinguish two forms: *bakṛihhoṛḡa*, conform to description, and *loḡoṛḡhoṛḡa*, a depauperate form, growing annually in the rice fields, single stemmed, only 2' high, and with smaller seeds.

**hoṛḡ-surgunja** Has. syn. of *Aurthimaga* Nag. I. collective noun for the crops sown in the rainy season just after the sowing of paddy, i.e., at the end of July and in the beginning of August.

II. intrs., to sow the crops described: apedope *hoṛḡsurgunjakeda* ci kã? In the prf. past. ts., it means to have had good crops of this description: kũh̄le *hoṛḡsurgunjaakada*.

*hoṛḡsurgunja-n* rflx.v., to sow the crops described: aṛrigele *hoṛḡsurgunjana*, badikorelegea, we have not yet sown the Guizotia and the like, we are still busy in the rice fields.

*hoṛḡsurgunjaan* adj., possessing much field produce of this description: *hoṛḡsurgunjaanape* ci kã?

*hoṛḡsurgunjin* adv., at the time such crops are sown: *hoṛḡsurgunja-dine* maṇḍakeda, he died about the

**hoṛmo**

beginning of August.

**hoṛḡ-tasaḍ** sbst., *Alysicarpus monilifer*, DC.; Papilionaceae,—a small prostrate herb with single leaves, and pods constricted between the one-seeded joints.

**hoṛḡ-tuḍ** sbst; (1) one of the calls of the *kokoṛomara*, *Sarciophorus malabaricus*, the Yellow-wattled Lapwing. It calls also *huṛiḍtukul*. (2) name of the same bird.

**hoṛḡ-uḍ** sbst., a yellow, gregarious, edible mushroom growing in high fields shortly after the sowing season of the *hoṛḡ* pulse.

**hoṛmo**, **hoṛōmo** (A. *markab*) I. sbst., (1) the body, in entrd. to the soul: *hoṛmo* gojoa jī kae gojoa. (2) the body, in entrd. to the head: mûâboragako misamisa *hoṛmo* sekarko leloa, misamisa b̄ḡ sekar, the shades of beheaded people appear sometimes with only the body (without the head) and sometimes with only the head. (3) the body of a basket or vessel, in entrd. to its rim or mouth: ne caṭura *hoṛmo* huṛingelekatedo moea pur̄ cakara, the mouth of this waterpot is too broad compared to its body. (4) the blade of an axe, hoe, adze, in entrd. to its ring: ne kuḍlamra *hoṛmo* huṛingelekatedo b̄ḡ pur̄ marangea, the ring of this hoe is too large, compared to its blade. (5) syn. of *oṛḡ*, the shell of a tortoise or snail and the like: dupillinduna aḡ *hoṛmoree* ukuna, the snail hides itself in its shell.

II. trs., to make in a stated way the blade of a hoe, axe or adze;

## hormo-hasu

## horo

or the body of a vessel or basket : ne hake huringem *hormokeda* bā maraalekatedo, thou hast made the blade of this axe too small in comparison to its ring.

III. trs. caus., to fatten, to cause to become fat : ne kerado nādope *hormokia*, jagree taikena, now you have caused this buffalo to become fat, it had only skin over the bones.

IV. intrs., in the df. prst., to gain flesh, to fatten : hasulenaē mendo nādoe *hormolana*.

*hormo-q* p. v., (1) to gain flesh, to become fat : usugirilenae, aūrū *hormooa*. In the prf. ts. with the negative *kā*, it means to be naturally lean : ne horo kae *hormoakana*. (2) of a hoe, etc., to be made with a stated kind of blade ; of vessels or baskets, to be made with a stated kind of body : ne kapi maraage *hormoakana*.

*hormoan* adj., fat, not lean : *hormoan* urī kirīame, janeskarko aloma ; ne hon kūbe *hormoana*.

**hormo-hasu, horōmo-hasu** sbst., more or less acute pains over the whole body, especially in the joints, proper to rheumatism or preceding or accompanying malarial or puerperal fever. The Mundas ascribe it to the presence of several diseases at the same time : racada lallere mundioa okooko duku *hormohasure* jamaakana, examination of the urine reveals the complexus of diseases which, in each particular case, cause these pains.

**ho ro** I. sbst., (1) in the s., (a)

man, mankind ; *horo* jagara, jontu kae jagara, man speaks, the animals do not. In this meaning, though the sbj. be in the s., it may be represented before the prd. by the pl. prnl. affix *ko* : *horo* nājūgu takapaēsareko medjada, man nowadays hankers after money. (b) a human being, a person male or female : kula moḍ *horoe* bagraōkia, the tiger has killed somebody ; cimin *horo* menapea?—Api *horo* ale, how many are you?—We are three. *Ji* is used similarly. Cfr. *jun, jon*. (c) a person belonging to another class of people : mara *horoe* baintana, he deems himself an important personage. (2) in the pl., (a) man, mankind : *horoko* jagara jontuko kako jagara. (b) people, folks, men, persons indefinitely : *horokoa* sanamaare kumbūruleka kae lelkan-tana, in the eyes of the people he does not behave like a thief. (c) a separate class of people : mara *horokoa* hukum manatā lagatina, one must obey the important people, the people with authority, the authorities. (d) bees, wasps, carpenter-bees, or ants, as perfect insects, in entrd. to their grubs : hurumsukukole urkena, *horoko* bāri taikena, dādo kā, we dug out a nest of small Indian bees, there were only perfect bees, no larvae.

II. trs., fig., (1) to help smb. out of poverty : purage reagegtane taikena, apege *horokia*. (2) syn. of *asulmata*, to bring up a child to manhood : tijuakane taikena, ainge *horoakana*, he was a little crawling

thing, I brought him up to manhood.

III. intrs. in the df. prst., (1) in sordings, to be a man : am urĩtanam cim *hoŕotana*? kam jagara? (instead of : am urĩ tanme ci hoŕo tanme?) Art thou a man or a bullock, that thou dost not speak? (2) to grow into a man : ne hon mĩrĩtee *hoŕotana* (3) to get out of poverty : ne hoŕo mĩrĩmĩrĩtee *hoŕotana*. (4) of the larvae of bees, carpenter-bees, wasps, beetles and any kind of ants, to be actually becoming perfect insects : haũko nimirko *hoŕotana*.

*hoŕo-o* p. v., (1) to grow, or be brought up, to manhood : ne hon mĩrĩmĩrĩtee *hoŕoŕotana* ; apea jomnũtee *hoŕoakana*. (2) to get, or be helped, out of poverty : apea denagatee *hoŕoakana*. (3) of the grubs of bees, carpenter-bees, wasps, beetles or ants, to become perfect insects : huŕia gurjuruŕa dĩa gurjibitarre *hoŕajanci* gurii gerbuĩa, the grub of the small dung-beetle having become a perfect insect inside (a ball of) dung, pierces it (to come out).

*ho-n-oŕo* vrb. n., the number of grubs which have become perfect insects : haũko koŕale senkena, mendo *honoroŕoko* hoŕojana, miad poŕomre raŕi dĩa kĩa namjana, we went to shake out red ants' nests, but so many grubs have become perfect insects, that in not a single one did we still find any.

*hoŕo*, *hoŕoge* adv., by nature, by character : inĩ kae hapena, *hoŕogee* merecemeloraŕjana, that one will not keep silent, he is a chatterbox by

nature.

*hoŕogge* adv., modifying *denaga*, to help smb. out of poverty : *hoŕoggeŕ* denagak dpea.

Hoŕo I. sbst., a Munda (ltly., a man) : aĩa *Hoŕoge*, nikĩa Uraakĩŕ tankĩa, I am a ;Munda, these two are Oraons.

II. trs., to use the Mundari tongue : jagar *hoŕoeme*.

III. intrs., (1) to speak Mundari : *hoŕojadie* ; *hoŕoaitme*, alom diku-aĩa, speak Mundari with me, do not address me in Hindi. (2) to take smb. for a Munda : *hoŕoaitan'e* taĩkena mendo Uraa tanĩ, we thought him a Munda, but he is an Oraon.

*hoŕo-n* rflx. v., to pretend or feign that one is a Munda : oco! alom *hoŕona*, sobenkole ituana, am peŕĩe guŕĩrenĩ, stop, do not pretend to be a Munda, we all know that thou belongest to a weaver family, i.e., that thy blood is mixed with weaver's blood.

*ho-p-oŕo* repr. v., to speak Mundari with each other : *hoŕoŕoben*, aloben dipikua.

*hoŕo-o* p. v., (1) of a family whose alien origin gets forgotten little by little, to become Mundas, to be reckoned as Mundas : miad Uraa Tundugĩŕree oŕakeda, enre hoŕo kajĩ itukeda oŕo dĩndĩndĩŕ hoŕo-kolŕe kupulkeda, nĩ inĩ honhohonko Sinjudĩreko *hoŕoakanako* menea, it is said that an Oraon settled at Tundugaon, that he learned Mundari there and little by little married his children with Mundas, and that

now his descendants live, and are counted as Mundas, at Sinjudi. (2) of speech, to take place in Mundari: upādēs dikujanrāte kairā munda-keda, *hoṛojaure honarāia munda-keḍtea*, because the sermon was preached in Hindi I did not understand it, in Mundari I would have understood.

*ho-n-oṛo* vrb. n., the perfection with which one speaks Mundari: Bariikirren Turkuko *honoroko hoṛoea*, eṭṭa jati hoṛojaḍleka kako aiūmoa, the Mahomedans of Bariikir speak Mundari so well that one cannot detect in their speech that they are aliens.

*hoṛoge, hoṛote* adv., modifying *kaji, jagar*, to speak Mundari. *Hoṛote* may also modify *sari*, to know: *hoṛote kae saria*, he cannot express himself in Mundari, he does not know Mundari.

*hoṛoange* adv., modifying *aiūm, aiūmp*, to hear an alien speech, finding that it sounds much like Mundari: *inā kaji hoṛoangeṭ aiūmunda*.

\*1. *Racial type of the Hoṛos or Mundas*.—The physical appearance of the Mundas may be summarily described as follows:—colour dark brown; hair jet black, often wavy, never curly; beard rather scanty, rarely worn; moustache slight; lips rather thick; nose broad and bridgeless; facial angle low; head long or dolichocephalic; muscles well developed; body sturdy but not squat. Of the one hundred Mundas whose measurements were taken by H. Risley, the average head measure-

ments were: length 185.2; breadth 138.6; cephalic index 71.5. The average stature was 158.9, the maximum being 171.8 and the minimum 144.6.

This type is called Dravidian and is common to the Dravidians and the Kolarians or, to discard this inappropriate term, Santali races. (As applied to languages the term Kolarian has been replaced by Mon-Khmer; as applied to races it comprises only such as inhabit India, and is inappropriate because the term Kol, from which it is derived, denotes all the aboriginal tribes of Coota Nagpur, including the Oraons who are Dravidians. We prefer to call these races Santali races, and their languages, part of the Mon-Khmer group, Santali languages, because amongst them the Santals are by far the numerically superior tribe still extant, and because it may very well be this name which, under the form Savara, occurs continually in early Sanskrit literature to denote the Aborigines of northern India). From the uniformity of type between the Dravidians and Santalis H. Risley and some other writers have concluded that these two races were originally one. However, against this physical similarity there stands a very striking difference in the languages. No relationship has so far been shown to exist between the Dravidian and any other language in or around India, except perhaps the dialect of the Brahuis of Beloochistan. The suggestion that the

Dravidian languages are allied to the Australian, is not proved. The Santali languages on the contrary have been proved to belong to the great Austric family which extends from northern India to Australia. See W. Schmidt, *Die Mon-Khmer Völker, ein Bindeglied zwischen Völkern Zentralasiens und Austronesiens*). It is especially in their inner structure that the Dravidian and Santali languages are strikingly different. Identity of race seems hardly compatible with such a dissimilarity of language. It remains however to be seen whether any conclusions can be drawn from the comparisons with Tamil occurring in this work.

Those who admit the racial distinctions try to explain the physical resemblance by suggesting that the two races may have been settled in India for countless ages, during which intermarriage and climatic influences and environments gradually destroyed the differences and evolved a uniform type. This supposes that in those far-away times the two races had not the same objections to intermarriage as they have now. And indeed, present-day exclusiveness is by itself no absolute proof against former intermarriages. However there appears to be no necessity for admitting this extensive intermarriage. No valid reason can be adduced for supposing that the type of the Santalis was originally widely different from that of the Dravidians, v. g., for supposing that they

were Mongolians. If the types were not widely different, habitation for ages in the same or similar environments and under the same climatic conditions, suffices to explain the gradual obliteration of the differences.

II. *Origin*.—There is no reason to suppose that another older race preceded the Santali and Dravidian stocks in India, and disappeared without leaving any trace. Of these two the Santali tribes “were the earliest settlers, as we always find them driven to the worst lands in districts where they live together with the other races” says J. F. Hewitt (*Early History of Northern India*, in *Journal of the Asiatic Soc.* 1888 and 1889). This however can be equally well explained by their being the weaker or meeker. The same author further thinks that they were the first to clear the forests and till the land, and that, although they learned the use of iron very early and cut the trees with iron weapons, the great number of stone axes or celts found in various localities makes it probable that they did some clearing work with stone implements before they found out the use of iron.

It was formerly the current opinion that the Santali tribes entered into India by the East or North-East “and after spreading over the regions now known as Assam and Bengal, encountered the Dravidian current, which was pushing from the other end” (having entered

through the north-western passes) "somewhere in the Vindhya highlands, about the centre of the land, where they converged, or rather collided, and crossed each other, the weaker Kolarians" being broken up by the shock, and dispersing among the valleys and forests of this most intricate, though moderately high mountain-ridge, while the more hardy, more vigorous Dravidians swept on and through the ridge, and flooded the South." (Z. A. Ragodin, *Vedic India*).

At present, mostly for want of any indications to the contrary, and without positive proof, it is universally admitted that the first contact of the invading Aryans with the Dravidians did not take place before the expedition described in the Ramayana, and that in Vedic times and before, north India was inhabited by the Santali tribes, which however seem never to have reached the shores of the western seas. Moreover it is thought now that the spreading of the Mon-Khmer stock over India and the Austric lands was not a movement to right and left, but proceeded from the extreme western end, i.e., from northwestern India. (See W. Schmidt, same article, page 80).

S. Ch. Roy opines that it was the Aryan invasion of India that caused this emigration and that some of these tribes covered "probably in their rude canoes" the distance between the Nicobar Islands and the Philippines and Australia.

This however is utterly impossible. If there really was an exodus from India that went to people the Malayan and Austric lands, it must have taken place long before, at a time when the Indian Aborigines were still quite primitive. It is clear indeed from the Rig Veda that the invaders found them civilized to a certain degree. It would be strange if all these tribes, without exception, had by their emigrating, lost this civilization and fallen back into a state of backwardness generally even worse than that of the tribes which remained in India. Why should they all have met with circumstances as adverse as those which confronted the latter? Moreover, if the emigration (or for the matter of that, the immigration) dated no further back, the Austric languages which now are but faintly akin to Mundari, would certainly present more striking affinities. Finally, nothing can justify the supposition that at so late a time the distances separating the lands between Australia and the Malayan peninsula were less than they are now. No "rude canoes" could cross such distances.

Were these distances at an earlier period ever smaller? They must have been, otherwise they could not have been crossed. Or was there a time when man was already on earth and these various lands were joined in one continent?

The hypothesis of a continent of Lemuria having once joined the

Malayan country to Madagascar, put forward to explain the presence of the lemur family only over this tract, has been abandoned as useless since undoubted remains of such animals have been discovered in Europe and in America. This hypothesis moreover would not have brought the Malayan peninsula any nearer to the Philippines and Australia. Of late another hypothesis based on geological reasons has supposed that before the tertiary period and during its first part, there existed an uninterrupted continent uniting Australia with India, South Africa and South America. It has been named Gondwanaland (from Gondwana, the country of the Gonds, in India). It was, the geologists say, separated by an Ocean from a corresponding continent in the northern hemisphere. But this was, in all probability, before the first appearance of man on earth, as no human bones have been discovered in such early strata, and the few pieces of flint found in them are of such a form that they can be ascribed to physical causes. If, however, such a continent really ever existed, its disruption and the submersion of its parts now disappeared, may have had successive phases, and there may have been a time when man could reach in a canoe from land to land. Anyhow, the Gondwana land hypothesis with its subsequent breaking up and immersion of whole continents, rests on the assumption that the interior of the earth is a molten

mass. This assumption presents scientific difficulties which have led Pr. Wegner to propose yet another hypothesis. According to him the interior of the earth, instead of being fluid, is a hard kernel of nickel and iron (the *Nife*), surrounded by a tough mass (the *Sima*) on which the masses of land rest and float, sinking more or less into it in proportion to their weight. The present continents, he says, originally formed one whole around the arctic sea; clefts which occurred during the carbon period occasioned their separation and a drifting apart so slow that man had no difficulty in spreading over the whole earth.

III. *Vedic times and subsequent migrations*.—Everybody now admits the opinion that the tribes of aborigines which supported the first shock of the Aryan invasion were Santali. To them were applied in the Rig Veda the epithets: black-born, noseless, eaters of raw flesh. These and other similar epithets are evident exaggerations inspired by race antagonism. The Rig Veda called them by the general term *Dasyu*, peoples, nations; which later, after the defeat and subjugation of the Aborigines, was changed into *Dasa*, slaves, servants.

To speak, as many do, of the already high culture of the Aryans when they invaded India, is simply race and colour prejudice. Why should they have been more, and not less, civilized than the hordes of barbarians of the same stock who poured

## Horo

over Europe in the Christian era? Their religious thought was perhaps more advanced than that of the natives, but not very much. As T. W. Rhys Davids says in *Budhist India*, p. 212: "Pr. Max Muller insisted to the last on the primitive nature of the beliefs recorded in the Rig Veda. Those beliefs seem to us, and indeed are, so bizarre and absurd, that it is hard to accept the proposition that they give expression to an advanced state of thought".

As for their enemies, the Aborigines, it is clear from the Rig Veda, that they had at that time, or at least some tribes had, attained a certain degree of civilization. The Rig Veda speaks of aboriginal leaders ruling over a hundred cities; of their firm forts and their castles; the composer of the 10th hymn of the first book seems to envy the wealth of the Dasa Kuyava, in a passage thus interpreted by Ludwig: "While the poor Aryan who can only wish for the wealth which he does not possess, has not even ordinary water to wash himself in, the wives of the enemy in the insolent pride of their riches, bathe in milk". The historian of Ancient India in the *Historians' History of the World* is quoted by S. Ch. Roy as saying: "It was from the natives that the Aryans learnt the art of building in stone, they themselves like other Indo-Europeans understanding only how to build in wood and piles, or dwelling in

## Horo

caves". The organization of the villages under a headman was probably then already proper to one at least of the Santali tribes. It so struck the Aryans that they were the first to call these headmen *mundas* (ltly., heads), and their people *Mundas*. The Mundas call themselves *Horo* or *Hoko*, men. The leaders of a number of cities, of whom the Rig Veda speaks, have their modern representatives in the *mārhas*.

It took the Aryans a long time to overcome and subjugate definitively the Aborigines and make of them really *dassas*, slaves and servants; nor was it without occasional reverses. Such was the lot of the tribes that remained in their country. By intermarriage and otherwise they became gradually hinduized so as to lose even their languages, and give rise to many of the lower castes of north India and Bengal. Some tribes preferred to retire before the invader. These by a series of traditional migrations reached the central parts of India where they are now settled.

According to the traditions of the Mundas, their tribe came from Ajabgarh and settled successively in Kalangjargarh, Garh Chitr, Garh Nagawa; Garh Dabarwar, Garh Pali, Garh Piprah, Mandar Pahar, Bijnagarh, Hardinagar, Laknauragarh, Nandagarh, Rijgarh, Ruidasgarh, until they reached Ome-danda, a village not far from the meeting point of the Ranchi,



Hazaribagh and Palamau districts, where they founded their first settlement in Chota Nagpur, and separated from the Santals who crossed the Damodar river and passed on to Manbhum and the Santal Parganas. The author of *The Mundas and their Country* tries to identify these traditional places. He suggests: Azamgarh, in the United Provinces; Kalinjar, in the Banda district of Bundelkhand; Chitrakot, in the same district; Nagar, in the state of Uniyara; the ancient Dhand, a site some 12 miles to the S.W. of Nagar; Pali, a village 13 miles to the N.W. of Gaya; Pipaniya, not far from the frontier of Nepal; the Mandara Giri of sanskrit literature, in the Banka subdivision of Bhagalpur; Biana, about 50 miles to the S.W. of Agra; Hardi, in the Madhepur subdivision of the Monghyr district; Laknaura, some  $\frac{3}{4}$  mile N.E. of the old site of Basti; the ancient fort of Nandangarh,  $\frac{1}{2}$  mile S. of the present village of Lauriya, 10 miles E. of Gandak; Rajgir, the ancient capital of Magadha (South Bihar); Rohtasgarh, on the Kaimur plateau. Such identifications, however, are necessarily little better than guess-work.

IV. *In Chota Nagpur.*—When they had reached Jharkhand, as they called Chota Nagpur, the Mundas at last found a long rest. The invader did not follow them thither. Forests had no intrinsic value in those days; the endless

road and pathless hills formed a difficult, dangerous and forbidding country and the forest had not yet been cleared into alluring fields. Then they began to found a large number of their typical villages in the N.W. of what is now the Ranchi district. Most villages there have Mundari names and Mundari burial stones. And yet at present there remain there only a few scattered villages of Mundas, who do not even speak Mundari any more. The country has passed into the hands of Hindu landlords and the fields made by the Mundas are cultivated by Oraon and Sadani ryots. Of the real causes that have brought about this change, we have no certain knowledge. The Mundas have no tradition of any war or struggle with the Dravidian Oraons. Nay, the latter say that they were well received by the Mundas, that they were offered food and lodging by them when they first came to their country. Even to this day there is no trace of ill-feeling, bitterness or antagonism between the two tribes. Moreover, in all the villages from which the Oraons have somehow crowded out the Mundas, they have kept a Munda as sacrificer to the local spirits, and also a Mundari blacksmith. These would never have remained if there had been a hostile struggle. The Oraons say they first came to Chota Nagpur after they had been expelled from Rohtasgarh, but their traditions on

this point are so vague that it is impossible to make out whether it were the Hindus or the Cheros who expelled them. They even name the Mahomedans as their conquerors. The Mundas have a tradition about their leaving their first Chota Nagpur settlement and migrating to the centre and the S.E. of the plateau, but it contains no clue as to the time when this took place. At whatever time it occurred, the ousting or overcrowding of the Mundas by the Oraons has evidently followed a slow and quite peaceful process. We think it is in the character of the two races we must look for an explanation.

The Oraons are good and hardy earthworkers of a rather submissive, peace-loving and cheery disposition. They are more prolific than the Mundas. Once admitted into the country, it is not surprising that they should have rapidly reclaimed such parts of the forest as were yet untouched by the Mundas. So it happened that the original Mundari villages were gradually surrounded on all sides by Oraon settlements. Hence after a time, their excess population could no longer establish new homes in the proximity of the parent villages, but had to go far away beyond the Oraon settlements; for, clearing of new virgin tracts is the only remedy for overpopulation in a race depending for its food on self-sown herbs, wild tubers, the produce

of the chase and of rudimentary agriculture. In the new villages, however distant, relations with the old homes were necessarily intimate and frequent, because it is from them that wives had to be got for the young men, and because frequent visits between relatives are a characteristic of the race. When therefore the people of the old villages went to visit their relatives in the distant forests, they would envy them for their unrestricted liberty, their abundant food and their easy and ample opportunities to make new clearances in the apparently limitless jungles. It appears quite in keeping with their ways that family after family should have emigrated to the new paradise their cousins had found. Eventually those left behind in the original settlements must have felt more lonely amidst the Oraons, till they at last resolved on the great move in which, according to tradition, Risa Munda led twenty-one thousand of them towards the centre of the Ranchi plateau. This must have happened before (probably long before) the institution of a king, since the tradition in question says that one of Risa's followers, Sutiya by name, founded the village of Sutiambe, where one of his descendants, Madura Munda, became the fosterfather of Phani Mukut Rai, the first Rajah of Chota Nagpur. Since the Hos have no tradition about the election of a rajah, we may perhaps conclude that they too

were of the followers of Risa Munda, if they had not left the original settlement at an earlier period. The family chronicle of the Nagbani rajahs of Chota Nagpur would give us a clue as to the time if its first part were anything more than a mere flight of imagination indulged in, probably at the beginning of the 17th century, when at last the rajahs gathered around them foreigners who could read and write. It states that Phani Mukut Rai was elected rajah by both Mundas and Oraons in 64 A. D. The number of 61 rulers which it gives, may be, or not be, based on tradition. However, in Vol. IV of *Anthropos*, Fr. André Grignard S. J. gives reasons to believe that it was a Chero chief who insinuated himself as rajah of the Mundas at the downfall of the Chero power, about 590 A. D.

To the centre of the plateau also, after some time, the Oraons followed the Mundas, and around Ranchi they even adopted the Mundari tongue and now speak the dialect called *Kerā Munḍa* or *Horoia jagar*. They once more crowded out the Mundas, probably in much the same manner as before. The process, if anything, must have been slower, since the adoption of the language supposes a long stay amongst the Mundas. It has been suggested that the departure of the latter may have been hastened by early exactions on the part of the rajah, or by an increased influx of Oraons attracted by the king who hoped

from them more revenue and less trouble. This however seems unlikely as, according to tradition, the further migration took place already in the second generation after the king's election: the Mundas were led in it by the great-grandsons of Madura Munda. The eldest, named after his great-grandfather, took a batch 22 miles to the South and founded Khunti. It is probably shortly afterwards that the Mundas spread further South and finally pushed into the heart of Singbhum, the land of jungles, where they still live under the name of Hos. The second great-grandson of old Madura Munda took another body, gratuitously supposed to have been much larger, towards the East. It is however to be noted that this tradition does not agree with the fact that the Tamadias or Mahali Mundas who spread eastwards, are the elder branch of the race (*Maraṅ Munḍako*), and those who went southwards belong to the younger branch (*Huriṅ Munḍako*). The latter, according to J. C. Roy, had to fight and expel the Tirkis and Asurs and drive them westwards. The Tirkis, he says, owned the land, and the Asurs (a Santali tribe still extant), lived amongst them as ryots. The Tirkis fled and migrated as far as Europe and were the ancestors of the Europeans. This last detail should have at once excited his suspicions. Indeed he has been led into error by a too imaginative informant. Whatever tradition there

## Horo

exists about the Tirkis, and all that is known about them, is embodied in a stanza of a song, the rest of which is now forgotten. One only of our informants heard it sung in his youth. It was then a refrain to a song in Hindi. The stanza is as follows:—

Tirki tikitiki,  
Naguri bilanbalan,  
Bodra botorbotor.

The last verse is forgotten in part of the country, and *bilanbalan* is sometimes replaced by its syn. *jalajjilih*. *Tikitiki* means to advance in an endless trail, as an army of ants on the move. *Naguri* means the Mundas on the Ranchi plateau. *Bilanbalan* (or *jalajjilih*) describes the flashing of numerous pieces of bright metal in the sun; it sometimes refers to the glitter of ornaments, but more often to the glitter of arms. Here it refers to the latter because nothing indicates that there is question of women. *Bodra* means the Hos or Mundas of Singbhum, amongst whom the Bodra clan is very numerous. *Botorbotor* means to walk in a long file. Now, in Mundari poetry, when the lines, without conjunction, do not express a mere equality or a mere opposition, but indicate a succession, the event prior in time is always expressed first, and the cause always precedes the effect. Therefore the above stanza cannot mean that the Tirkis fled when, or because, they saw the flashing of the Munda arms. It

## Horo

means that the Tirkis came in an endless trail (and therefore that they were the invaders), that the Mundas stood in battle array (to oppose them) and that the people of Singbhum came in a long file (to help the Mundas, their congeners). This is the only meaning the stanza can possibly have.

Who were these Tirkis? Not of course, the Munda clan of Tirkis living on the borders between Singbhum and Gangpur. Most of our informants agree that they were a Santali tribe. One says that they came from Belangi in the North of Hindustan, and were driven beyond the Ganges. One identifies them with the Mohali Mundas who live near Belkadi; none, it is to be noted, identifies them with the Oraons whose Turki clan is very numerous near Ranchi. The Mundas around Sarwada identify them with the Mahomedans (*Turku*) and relate that in the days of Mahomet Gori a body of Mahomedans came to attack the Mundas and defeated them near Pudi (16 miles S. of Ranchi). The Mundas reformed their ranks and, aided by the Hos, engaged battle once more on the Phuljeri river (boundaries of Singbhum). They were defeated again and retreated to the Kochang-Loada pass. Here the women and children strew on the road thousands of small round fruits on which the Mahomedan cavalry floundered. Then the Mundas and Hos were

able to overcome and chase their enemies. Whatever truth there may be in this story, it is wrongly connected with the stanza in question: no reason can possibly be assigned for the change of *Turku* into *Turki*.

S. C. Roy says that heaps of bricks of very large dimensions occasionally unearthed in these parts are pointed out as having belonged to the buildings of the Tirkis and that it is triumphantly asserted that the Munda women of those times used to wear glittering jewellery weighing as much as ten seers. Not so. All our informants unanimously ascribe those bricks to the Asurs, and to the wives of the latter the ornaments which have been unearthed, so huge that no woman nowadays could wear them. As for a bloody struggle with the Asurs having at one time taken place, We have shown under *Asurkahani*, that this cannot be inferred from the Asur legend.

The batch of Mundas who went eastwards, spread over the Panch Parganas (Silli, Bhandra, Rahe, Bundu and Tamar), and part of it pushed as far as the parganas of Jhalka, Bygonkudr, Bagmari and Patkum, in western Manbhum. In the latter there are now no Mundas left; according to local tradition they have been driven out by Kurmi immigrants.

After the election of a king,—if real election there ever was,—the Mundas were to find out little by

little that a rajah is not an unmixed blessing. In the beginning the Khuntkattidars were held only to military service in time of need; it were the ryots or outsiders settled in the villages, who had to supply the food and clothing of the rajah. The latter was little more than a leader. This status seems to have perdured without notable change till the beginning of the 17th century. About the year 1616 A. D. the rajah Durjan Sal was defeated by the troops of Jehangir and kept for twelve years a prisoner in the Gwalior fort. After his release he had to pay a yearly tribute of Rs. 6,000. To gather this sum, large for the time, he had to enforce rigorous measures. Moreover during his captivity he had consorted with Hindu royalties and seen the splendours of the Mahomedan Empire, and when he came back, he and his successors began to build magnificent palaces and temples. To cover these expenses, more exactions were resorted to. He and his successors surrounded themselves with Brahmans, courtiers, legal advisers and servants, and their court gradually assumed great splendour.

Says S. Ch. Roy: "These Brahmans, Rautias and other courtiers and servants who now flocked to the Raja's place mostly from Behar and the Central Provinces, had to be provided for. Circumstanced as the Raja then was, what better expedient could he devise, or his advisers suggest than that of mak-

ing service-grants of his rights in a number of villages to these newcomers? This system of service-grants was an exotic idea probably imported by these alien adventurers themselves. And then arose the class of jagirdars under various denominations such as Bhaiyas, Baraiks, Brittias, Pandeys, Jamadars, Ohdars and so forth.

"In the beginning, it would appear the change was imperceptible. The evil fruits that might spring from such imported seeds were not perhaps foreseen by the Raja. As Mr. Rakhal Das Haldar in his account of the village system of Chota Nagpur appended to a Resolution of the Bengal Government of the year 1880, writes—

'It is probable that when he (the Maharaja) gave away villages in this manner, he meant no more than to relinquish his claim to the supplies in favour of the Jagirdar'.

"The oldest pattah or lease which Mr. Rakhal Das Haldar could discover was dated 1676 A. D. 'The grantee' as Mr. Rakhal Das Haldar who can by no means be accused of any partiality to the ryot, says, 'the grantee could not possibly remain contented with the Maharaja's share of the produce. His natural desire was to grow rich and powerful, within his own sphere at least; and he was not long master of the village before he commenced attacks on the most vulnerable points of the system. The lands held by the *rayats* naturally came first within

his grasp. The people could be easily persuaded to believe that as the Maharaja was entitled to supplies from the villages, and the ryots provided the bulk of the supplies, and as the Maharaja had made over these to the grantees, the latter had an absolute right to them. Thus a certain proportion of the produce of the lands held by the ryots was collected by the Jagirdars, the same being gradually commuted into money, and the foreign idea of 'rent' introduced. The Jagirdar's right to such lands came to be recognised also, and hence originated the Rajhas tenure. Out of the Rajhas the grantee took some lands for holding himself; such land came to be known as Manjhihas'.

This state of affairs was first brought about in the villages of the Oraons, and gradually extended to those of the less tractable Mundas. However, the small tract called Mankipatti, to the S. and E. of Khunti, successfully resisted all spoliation; the villages there are still khuntkatti as are those of the Ho Mundas in the Kolhan around Chaibasa. It would be an error to think that the migration of the Mundas to the southern part of the Mankipatti was a consequence of the struggle to keep the old village system. The great similarity of the Hasada and Ho dialects shows that the Hos and the Hasada Mundas are one and the same people, part of which went further South long before this struggle had

started.

Says S. Ch. Roy : "The attacks on the land-system of the Mundas and on their rights to the villages that they had themselves established, appear to have commenced in the eighteenth century, and have been in active progress till the present day". It is however under English rule that the greatest havoc has been wrought. (See articles under *bhuīnari*, *ghus* and *nalis*).

The parganas of Tamar, Bundu, Rabe, Baranda and Silli, when the Mundas settled there, belonged to the rajah of Mayurbhanj; they are now under the maharajah of Chota Nagpur who, however, has no right in them saving a certain revenue payable to him. The Mundas there fared no better than their brethren in the centre and South of the Ranchi plateau. They were despoiled in much the same manner as the latter, but their despoilers were not aliens; they were some of their own mankis who arrogated royal titles and authority.

**hoṛo-bḥ** sbst, (1) a human head. (2) syn. of *hoṛoūḥ*, *hurūḥ*, *Lygodium flexuosum* Sw., Schizaeaceae,—a graceful climbing fern with palmately lobed fronds. It is so called on account of its dense radicles which look like a head of hair. The root enters as an ingredient into a curious remedy for carbuncle. It is pounded together with root of *kantaarq* and with the contents of a porcupine's stomach. The mixture

is fried a first time with some *koronj* oil in an iron ladle, then ground and well mixed by means of a chisel, and once more fried in oil. It is rubbed on the carbuncle.

**hoṛo-cabaq** p. v., of the larvae of bees, carpenter-bees, wasps, beetles, or ants, to become all perfect insects: *tumbulikoḥ dā hoṛocabijana*, *horlakedako*, the grubs of the yellow wasps have become perfect wasps: the nest is empty.

**hoṛo-dā** syn. of *caḥḥidā*, sbst., larvae of red ants destined to become the ordinary wingless insects called *haḥ*, in entr'd. to *raḥmdā*, those destined to become the winged, but not flying insects called *raḥm*, and *kudidā*, those destined to become the flying insects called *sarḥsonokoḥ*. The generic term is *haḥdā* and the prd. *hoṛoq* is used in connexion with the three kinds of larvae, though people say more often: *raḥmdā* *raḥmjana*, and: *kudidā* *sarḥsonokoḥjana*.

**\*hoṛo-dāṛē** I. sbst., (1) a human sacrifice: *hoṛodāṛēko* *urṇakeda* (or *rakḥkeda*), they offered a human sacrifice. (2) the necessity of offering a human sacrifice to find a treasure, to cure a patient, to raise a bund or start a new village, as explained below: *hoṛodāṛē* *kaṭaḥkeda*, he redeemed the human sacrifice, by means of one of the vicarious sacrifices (indicated below); he rendered unnecessary the human sacrifice.

II. adj., with *ṭaka*, money buried

with a prayer that anybody be vowed to death who digs it up without first offering a human sacrifice: *hoꝛodârê* takain kumunamakada, narial bagalere urunadarica, through a dream I know where a treasure has been buried for the digging of which a human sacrifice is required; if a coco-nut be sacrificed (instead) there will be no danger in digging it up. A coco-nut, a *kitabô* (the rootstock of a Phoenix acaulis) or a *haraôbbô*, yam, may always be sacrificed vicariously for a human being, because they present, at least in bulk, the form of a human head.

III. trs., (1) to bury treasure with the prayer just mentioned: en bari subare takako *hoꝛodârêakada*. (2) of a devotee of a *mûâboꝛga* (shade of a person murdered with a weapon), to throw, by means of an incantation, such spell that a sick person cannot get cured, or a bund cannot be made successfully, or a village cannot be inhabited safely, etc., if a human sacrifice be not offered: en hoꝛoko *hoꝛodârêkîa*; netare bandako *hoꝛodârêakada*, enamente kû tekaôqtana; birdisumra hatuko misamisako *hoꝛodârêea*, en dârê auri kataôce jaked en haturen hoꝛoko kula nanatânkoa; nekan hatu bagraôakanako menea. A Similar spell may be cast by which the sacrifice of an elephant, a horse, an ass or any other animal, becomes necessary. This is expressed by the epds. *katidârê*, *sadom-dârê*, *gadhadârê*, etc. Such ani-

mals as are too difficult to get, may be replaced in the sacrifice, by their image in clay. A pig to be sacrificed, may always be represented by a *hasear* yam or a *guru*, field rat, provided some one present imitates the grunts of a pig.

*hoꝛodârê-p* p.v., (1) of a treasure, to be buried as described: ne bari subare takako *hoꝛodârêakana*. (2) of a sick man, a bund, a village, etc., to be under the spell described: ne hatu *hoꝛodârêakana*.

*hoꝛodso-bagel* contrary of *khaôpa-bagel*, trs., to insert smth. into a hole where it enters at once and fits loosely.

*hoꝛodsobagel-p* p.v., to be thus inserted; to enter at once into a hole and fit loosely: marango esanôihora rôjana enamente esanô *hoꝛodsobageljana*, the shaft hole in the plough has been chiselled too broad, that is why the shaft entered at once and remains loose.

*hoꝛodsoken* adv., modifying *bolô*, *soak*, *rikaô* in the meaning of *hoꝛodsobagel*: esanô naôalre *hoꝛodsokena*.

*hoꝛo-ganika* Nag. (Sad. *ganek*, to count; *admi ganik*) syn. of *hoꝛoparted* Has.

*hoꝛogor* I. sbst., a narrow channel made by rain-water: ne *hoꝛogor* hijn jetebu karapereea.

II. adj., with *ote*, land or fields intersected with narrow channels made by rain-water: *hoꝛogor* otera baba hurialeka namlena atomre.

III. trs., of rain-water, to dig one or several narrow channels in a piece



**hoꝛo-gunge**

of land : burugogare hoꝛgle herla, maraŋ dꝛ namtada, goŋa goꝛae hoꝛogorkeda aḍ purage hoꝛꝛ atujana, we sowed *Dolichos biflorus* in a field on the slope of a hill ; heavy rain fell on it, channelled it in several places and carried off a number of the plants.

IV. intrs., in the df. prst., to get channelled by rain-water : ne bārite isu loẽonako (or baba) hoꝛogor-tana.

hoꝛogor-ꝓ p. v., same meaning : goꝛa hoꝛogorjana ; hoꝛꝛ hoꝛogorjana.

ho-n-oꝛogor vrb. n, the number or depth of the channels dug by rain-water : aleꝛ hoꝛꝛdo hoꝛoꝛogor hoꝛogorjana, apia antarleka bāri sareakana ; aleꝛ gaꝛaloẽonado ne sirma hoꝛoꝛogore hoꝛogorkedi, talatalate maẽanꝛkore gaꝛauterjana.

hoꝛo-gunge syn. of hoꝛohoroꝛge.

hoꝛo-hon I. sbst., (1) a member of the Munda race : hoꝛohonko sahar-kore purꝛ baŋakoa, there are not many Mundas living in the towns. (2) sometimes syn. of *manoahon*, a human being.

II. intrs., in the df. prst., in scoldings, to be a Munda, to be a man : hoꝛohontanam cim dikuraꝛitana ? (instead of hoꝛohon tanme, ci dikuraꝛi tanme ?) One would say that, instead of being a Munda, thou belongest to some other race ; hoꝛohontanam cim jontuhontana ? Art thou an animal, instead of being a man ?

hoꝛo-hoꝛi, hoꝛo-hoꝛia, huꝛu huꝛi, huꝛu-huꝛia (Sad.) in jest, syn. of *lāĩdul*, diarrhoea, like which it is

**hoꝛohoroꝛge**

constructed ; but as adv. it may take the afxs. *ange, ge, ꝓge, tan, tange*, and modify *rikaꝓ, dul*.

hoꝛo-hoꝛo, huꝛu-huꝛu I. sbst., (1) borborygms preceding diarrhoea : hoꝛohoroꝛo namjaĩ. (2) sometimes syn. of *lāĩdul*, diarrhoea.

II. adj., with *sari*, borborygms preceding diarrhoea.

III. intrs. (1) prsl., of the bowels, to make a rumbling noise : iniꝛ laĩ hoꝛohoroꝛotana. (2) imprsl., with inserted prsl. prn., to have borborygms : hoꝛohoroĩziĩna.

hoꝛohoro-ꝓ, huꝛuhuꝛu-ꝓ p. v., (1) of the bowels, to make a rumbling noise : iniꝛ laĩ hoꝛohoroꝛoꝛtana. (2) to have a borborygm : apisae hoꝛohoroꝛlena, ente lāĩdul eḱkja. (3) imprsl., of a borborygm, to take place : apisa hoꝛohoroꝛlena, ente lāĩdul eḱjana.

IV. adv., with or without the afxs. *ange, ge, ꝓge, tan, tange*, also *hoꝛokenhoroken*, modifying *sari, rika, rikaꝓ, aĩũꝓ, dul*.

hoꝛohoroꝛge syn. of *horogunge*, adv., (1) syn. of *titiḡe*, according to each one's fate or luck : ne otero apuĩado geleae poḱomjaḍ taikena, aiĩado turuĩaĩte aĩli moḱsirmao kuĩna poḱomakada, baba hoꝛohoroꝛge hobaaa. (2) according to each case : isu hoꝛoko paĩcako asitana, mendo hoꝛohoroꝛgee omakotana, many people ask him for loans, but he does not grant them indiscriminately, i.e., he gives only to those in whose case he sees a special reason : honese yor great need of the borrower, his own sympathy, etc. (3) according to

## hoṛo-jagar

the "slowness" (*hambal roa*) or "liveliness" (*rabal roa*) of each one's soul : *netāren mûâ hoṛohojogee botorakoa, hambal roatenkodo kaēā*, the shade of a murdered man which dwells hereabout comes to frighten only those passers-by who have a "lively" soul.

**hoṛo-jagar** syn. of *hoṛokaji*, sbst., the Mundari tongue. (2) idle talk, mere gossip, a rumour : *hoṛojagarre alom bedana*, do not be deceived by mere gossip ; *ena kajim ituana ci ?* —*Aĩumdo hoṛokajiuā aĩum!ā*, art thou sure ? —*I know it only by hearsay ; hoṛokajite ne aṛandi bagraōjana*, this intended marriage was broken off owing to mere gossip ; *hoṛojagar alom aĩuma*, do not believe things simply because they are said or rumoured.

**hoṛo-jain**, **hoṛojârê** (H. *jānnā*, to know) I. trs., to treat people according to one's knowledge of them, according to their qualifications : *ne hon ciā kape hoṛojârêkia ? aminape gṛikataia ! enkate maēanako bagraōoa*, why did you not treat that boy according to his strength ? You have let him carry such a heavy load ! Enough to hurt his back ! The negative *kā hoṛojârê* when it denotes excess, may be replaced by the disjunctive *hoṛonajârê* meaning litly. : to treat smb. neither like an indefinite person nor like a known one : *en honpe hoṛonajârêlqia*, you have let that boy carry a load too heavy for him. *Hoṛojain* is never constructed in this manner.

*hoṛojain-en rîx. v.*, to do smth. in

## hoṛo-jain

accordance with one's qualifications : *bārom sobenko hoṛoiainenjana*, mid *hoṛo bāri pēree ukukeda*, mid *hoṛodoe hoṛonajârēnjana*, they all took up a load in accordance with their strength ; only one took less, and another took too much.

*hoṛojain-q p. v.*, (1) of, v.g., a load, to be made or given according to one's, or each one's, qualification : *bārom hoṛojainjana*. (2) to be treated, or to get, according to qualification : *sobenko hoṛojainṇka*, *miado alokako hoṛonajârêq*.

II. adv., with or without the enclitic *ge*, according to, in proportion to, one's or each one's size, strength, or other qualification. In connexion with *huṛiṇṇge*, *aminatq*, *midkokoṣ* or *jatiḍ*, it means less than according to qualification. In connexion with *aminatq* or *purage*, it means more than according to qualification. In the last sense, in which excess is denoted, the negative *na* is often inserted between *hoṛo* and *jârê* (never between *hoṛo* and *jain*) : *cimpiranakedpœe talah-do ?* —*Hoṛojainṇge*, how much did he give you for your wages ? —*Ho* gave us according to each one's size ; *hoṛojainṇge* *bāromjana*, the loads were made up according to each carrier's strength, ; *hoṛojârê* *huṛiṇṇge* *gokeda*, he carried little for his strength, he could have carried more ; *en hon hoṛojârê* (or *hoṛonajârê*) *aminape gṛikataia*, you have made this boy carry very much, or too much, for his strength. The sentence : *en hon hoṛonajârêpe gṛi*

**hoṛo-jaṇ**

*katāia*, means : you have made this boy carry a load though he is still too small to be a carrier at all.

N. B. The phrase *hoṛo na jārē*, in three words, occurring as *sbj.* or *obj.* in a proposition, has a disjunctive meaning : neither an indefinite person nor a known one, i.e., nobody at all. In such sentences the *prd.* is nearly always without the copula *a* and may be in the *s.* or in the *pl.* when the *sbj.* is *hoṛo na jārē* : *hoṛo na jārē menāi* ; *hoṛo na jārē menāko*, there is nobody here, neither those supposed to be here nor any other people ; *hoṛo na jārēc hijuakan* ; *hoṛo na jārēko hijuakan*, nobody has come, neither any of those expected nor any unexpected people : *pancāṭmente hoṛo na jārēm rākedko*, thou hast called nobody at all for the panchayat, neither those generally expected to come, nor any other. Though these sentences are by themselves negative, a second negative, v.g., *kū*, is sometimes added redundantly ; but then the *prd.* always keeps its copula : *hoṛo na jārē baṅgai* (or *baṅkoa*) ; *hoṛo na jārē kae* (or *kako*) *hijua-kana* ; *pancāṭmente hoṛo na jārē kam rākedkoa*.

**hoṛo-jaṇ** I. *sbst.*, a human bone ; a human skeleton.

II. *adj.*, with *lōr*, *pīri*, a ravine, an upland, where many human bones are found : *ne lōrdo hoṛojaṇgea*.

**hoṛo-jati** *syn.* of *hoṛohon* and constructed like this word, but only in the meaning of a member of the Mundari race.

**hoṛo-kula**

**hoṛo-jārē** *var.* of *hoṛojān*.

**hoṛo-kaji** *syn.* of *hoṛojagar*.

**\*hoṛo-kula** *syn.* of *horotérō* *sbst.*, a weretiger or man-tiger, i.e., a man who, by the help of *Bāgocandī*, has taken the form of a tiger ; or *Bāgocandī* himself when he takes this form. See under *candurbandar*. It is the belly of the man which becomes the back of the tiger, and his back becomes the tiger's belly. His arms are changed into its forelegs and his legs into its hind legs. This is why the weretiger has only short forelegs and its gait is of a galloping character. The belief that all man-eaters are weretigers is not general. More people believe that the man-tiger not only attacks man, but also and mostly goats and sheep, and even eats maize and brinjals. Like all wild beasts, he cannot attack man, except when Singbonga has marked them out for such a fate (*ranudḡakan hoṛoko*). Then by a hallucination, he mistakes them for goats ; otherwise, being a man, he would never eat a human being. Those people who distinguish him from the common man-eater, say that he is of smaller size than the royal tiger, uniformly gray, without stripes nor spots. He is believed to frequent often the mango groves in the mango season, and a special cry, described as *kēkē*, is attributed to him. This cry, they say, he utters only when fighting with another weretiger.

It is strange that we have vainly tried to find out the Mundari name

## hoʀol-hoʀol

for the Indian tiger-cat, the only feline animal which answers this description in size and colouring.

**hoʀol-hoʀol** I. abs. n., sleeplessness from fear or apprehension: *hoʀol-hoʀol namkja*.

II. adj., with *boro*, *urɣ*, fear or apprehensions causing sleeplessness: *enkan hoʀolhoʀol urɣko bage-tam*, put aside those apprehensions which make thee sleepless.

III. trs. caus., to frighten, or excite smb. by bad news, so much that it keeps him awake at night: *bargiko hijutana mente goʔahaturenkoc hoʀol-hoʀolkeʔkoa*, having announced the coming of an armed band of robbers, he frightened the whole village into sleeplessness; *amə banda hajana mene kajitem hoʀolhoʀolkja*, thou hast deprived him of sleep by telling him that his bund is broken through.

IV. intrs., imprsl, with inserted prsl. prn., to feel fear or apprehension so as to be unable to sleep: *moʔ nida hoʀolhoʀolkja*.

*hoʀolhoʀol-q* p. v., to be frightened into sleeplessness by bad or fearsome news.

V. adv., with or without the afxs. *ange*, *ge*, *qge*, *tan*, *tange*, also *hoʀol-leka*, modifying *rika*, *rikaq*, *rikan*, *boro*: *banda hajana mentera aiʔumla moʔnida hoʀoilekaurɣ rikajana*.

**hoʀolia** adj., with *jagar*, syn. of *Kera Munda*, the Mundari dialect spoken by the Oraons around Ranchi.

**hoʀomo** var. of *hormo*.

**hoʀimoe-jonq** Has. syn. of *cauli-*

## hoʀo-parted

*jonq*.

**hoʀo-mu** ltly., man's ant, syn. of *maji*, sbst., the Bed Bug, *Cimex lectularius*.

**hoʀonajāʔe** see under *hoʀojaʔu*.

**hoʀon** Cfr. *huraɣ*, sbst., a broad ravine in the forest: *ne hoʀonre bandabu tolea*.

*hoʀon-q* p. v., imprsl., of such a ravine to exist: *alea birre hoʀon-akana*.

**hoʀon** Kera. syn. of *pasdraʔi*, sbst., rice beer offered for sale or bought.

**hoʀon**, **hoʀon-hoʀon** vars. of *hiɳ-garakhogoro*. As adv., *hoʀon* takes the afxs. *ange*, *ge*, *qge*, *leka*.

**hoʀopə** var. of *handapɣ*, but used only of a woman's waist cloth.

**hoʀo-parted** Has. syn. of *hoʀoganika* Nag. I. trs, (1) to do or give smth. to all without exception: *erane hoʀopartedkeʔlea*. (2) to do, all without exception, the same thing to smb.: *erane hoʀopartedkja*.

*hoʀoparted-en* rslx. v, to do smth. all without exception: *alope hoʀopartedena*, tarage senqɣ, do not go all, but only half of you.

*hoʀoparted-q* p. v., (1) to be done to all without exception: *sobenko hijupe mene kaji hoʀopartedjana*, mendo nājakeʔ miʔ boʀoge hijua-kana. (2) to be done by all to smb.: *erane hoʀopartedjana*.

II. adv., with or without the enclitic *ge*, every one of them without exception: *hoʀopartedko tebaakana*, they have arrived to the last man; *hoʀoparted omakom*, give to all with out exception.

## hořor

**hořor, hořor, hořor** (Or. *hand'ra'* *ānā*) syn. of *ragoro, raguru*, trs., (1) to poke at or into, or thrust, with a stick or other light object, in entrd. to *hořa*, to thrust and follow up the thrust by a sideward motion; and *sořa*, to poke or thrust with any object, even a heavy one, as a crowbar or husking pole: *tumbuliko alope hořorkoako tūrua*, do not poke at the wasps, they will sting. (2) to use smth. to poke with: *iniā hāre sořae hořorkeda*. See also the sentence under the vrb. n. of *gapu*. *hořor-en* 1flx. v., to poke into one's mouth, nose, etc.: *miāq cañnabaēna meq caritee hořorenjana*, a juggler poked his eyes with a little stick of split bamboo; *kamite senqme, enaā-āte lūturem hořorentana*, go to thy work, do not remain so long poking thy ears; *ulaekaina mente karkadte hořorenjana*, to cause vomiting (litly., saying: 'that I may vomit'), he thrust a toothbrush into his throat. *ho-p-ořor* repr. v., to poke each other: *sān gōtanrekin hořororjana*, in carrying brushwood they poked each other (unwittingly) with the bundles. *hořor-o* p. v., (1) to be poked with some light object: *parkanme kārem hořoroa*. (2) to be used for poking: *karkad hořorjana*, enatee ulakeda. *ho-n-ořor* vrb. n., the force or amount of poking: *miāq kařea ťoke unqure hořoroko hořorkiae sered-uterjana*, they poked with a stick at a rat in a small hole with such force that it was quite crushed.

## hořo-ti

**hořor-by** trs., to make, by poking, a hole through and through smth.: *ařii hořorbyakada*; *earite kalqī hořorbykeda*.

*hořorbu-gg* p. v., corresp. meaning.

**hořor-parom** trs., (1) to thrust a stick through and through a hole or opening: *bakfire dāa hořor-paromtam*, pass the pole through the hedge. (2) syn. of *hořorby*.

*hořorparom-o* p. v., corresp. meanings.

**hořor-uli** trs., to cause to fall off by poking with a stick: *kānkoq tukako hořoruikeda*.

*hořoruui-gg* p. v., thus to be made to fall off.

**hořor-urua** trs., to push out, or cause to come out, by means of a stick or similar object: *guřaren- sukuriko kula caqlomtee hořorurua-koako inenea*, they say that the leopard drives out the pigs from the sty (if this has not been shut properly), by pushing its tail between the stakes which form the wall, and thus frightening them.

*hořorurua-o* p. v., corresp. meaning.

**hořosaō, hořsaō** trs., to drink in long draughts and empty the cup quickly, in entrd. to *nūinuq*, to sip.

**hořo-ti** Has. **hořo-ti** Nag. sbst., a human hand. In the instrumental case, *hořotite*, and in the p. v., *hořotiq*, it is used fig., referring to a theft by an unknown person, in entrd. to destruction by an unknown wild animal: *merom tuū-mocatee senqjana ci hořotite?* *kā mundiqšana*, we cannot make out whether the goat was eaten by a

jackal, or stolen; merom kale nam-kia iduupge tuiutaruhjana cii *hoŋotā-jana*, we could not find back the goat, it has perhaps been caught by a jackal or leopard, or been stolen by some thief.

\**hoŋo-ŋêŋô* (last nasal with a vocal check) ltly., a werewolf, syn. of *hoŋokula*, i.e., Bāgocandi or one of his devotees, in the form of a tiger. The fact that the Mundas apply the term *hoŋotêŋô*, not to werewolves, but to weretigers, seems at first sight to suggest that, before coming to their present inhabitant, they have lived in a country where the wolf was the most dangerous animal they had to fear. This would point to Central Asia as the cradle of their race. It would show also that the superstition about weretigers is but another form of the superstition about werewolves, so popular still in Europe. Against this inference it may be urged that the meaning of *ŋêŋô* is not so well defined as to apply only to wolves. The leopard (*soncitra*, *soncitakula*) is sometimes called *soncitraŋêŋô* or, when it feeds mostly on dogs, *setaŋêŋô*. The hyena (*tagukula*) is also called *taguŋêŋô*. The royal tiger is sometimes called veiledly *marax ŋêŋô* by people who do not wish to frighten their hearers. The wolf however is never called *kula*, and the unqualified name of *ŋêŋô* applies only to this animal. The supposition that the Mundas immigrated from central Asia is no more admitted.

*hoŋo-ŋêŋô* sbst., (1) human hair.

(2) the climbing fern under *hoŋobô*.

*hōru*, *hūru* (Sad.) onomatopoe, I. sbst., the sound of water thrown into other water whilst baling it out: *arētankoa hōru misao kā aiumōtana*. II. adj., with *sari*, same meaning.

III. trs., to bale out water once only, producing this sound: *dā misakia hōruleŋekina hokajana*, they stopped after baling once.

IV. intrs., of water, to produce this sound: *arējad dā hōrutana*.

*hōru-ŋ* p. v, of water, to be baled out (once) producing this sound: *dā mi-a hōruleŋei arēŋa hokajana*.

*hōruken* adv., modifying *rika*, *arē*, *aium*, *sari*, with this sound produced only once.

*hōru-hōru*, *hōru-hūru* frequentative of *hōru*: *arētankoa hōruhōru aiumōtana*; *dako hōruhōrujada*; *arējad dā hōruhōrutana*; *miŋsānj dā hōruhōrujana*. As adv., it may take the affxs. *ange*, *ge*, *ŋge*, *tan*, *tange*, and the forms *hōrukenhōruken* and *hōruleka* are also used.

*hosē* syn. of *ha'uŋ*, in the 2nd meaning of this word as referring to winnowing.

*hoso*, *hosongor*, *hosor* (Sad. *haso*, *hoso*) I. sbst., a straight line on a slope, from which all obstacles have been removed to let pieces of timber glide down: *pāliko buruāte goarāgu kā bapaia, miŋfare hosogor baitape*, we cannot carry down the timber, make an inclined plane.

II. trs., to let smth. glide, or shove it, downwards, in contrd. to

**hosod**

*hesokod*, to shove aside on level ground; *hosokod*, to shove or drag forwards without connotation of sound; *hosohoso*, to glide, shove or drag along, with a continuous sound; *hisodhosod*, *hosodhosod*, to shove, or drag, with short advances and intermittent sound, hence, to drag the feet along the ground; *hosod* to shove or drag with one short noisy advance; *pôž*, to shove, or let glide downwards, on a slope, a long object, v. g., a piece of timber; or push or drag it along floating on water, the motion being in both cases in the direction of the axis; *jiki*, to drag oneself along the ground in a sitting posture without raising the bottom: *päliko buruâteko hosodgorkeda*.

III. intrs., (1) in the df. prst., to slide downwards: *orä purä cigiakana*, *kecoko hosodgortana*. (2) in all tenses, to let oneself glide down: *honko bandaäpireko hosodgorkena*.

*hoso-n*, *hosodgor-en*, *hosor-en* rflx. v., (1) to let oneself glide down: *miad hon kepaäte hosodgorenjana*. (2) fig., to draw back from smth. one has decided or promised: *môfê goäkoina namakaäko taikena*, *api horoko hosodgorenjana*.

*hoso-g*, etc., p. v., to be let glide, or to be shoved, downwards; to slide downwards: *soben päliko buruâte hosodgorjana*; *mäpimäpîte kecoko hosodgortana*.

**hosod** I. sbst., the short sound of smth. being shoved or dragged: *hosodina äümleda*, *oikanäko hosodlä*?

**hoso-hoso**

II. adj., with *sari*, same meaning.

III. trs., (1) to shove or drag smth. with one short noisy advance: *otere kaäae hosodlä*. (2) to rub the ground and produce a short sound by shoving or dragging smth. over it: *ote miad kaätate hosodlä*.

*hosod-en* rflx. v., to drag the foot once: *otere kaäae hosodenjana*.

*hosod-g* p. v., meanings corresponding to the trs.: *otere kaäa hosodlena*; *cenäte ote hosodlena*?

*hosodken* adv., modifying *rika*, *sari*, *äium*.

**hosod-bondor** I. adj., with *orä*, a floor (of beaten earth) worn to dust: *hosodbondor oräre cilkabu duba*? Also used as adj. noun: *hosodbondor guritam*.

III. trs., to wear a mud floor to dust: *oräbu hosodbondorakada*, *e bui, guritam*.

*hosodbondor-g* p. v., corresponding meaning: *orä hosodbondorokina*.

IV. adv., with or without the affs. *ange*, *ge*, *gje*, *tan*, *tange*, modifying *rika*, *rikag*.

**hosod-hosod**, **hisad-hosod** 1<sup>o</sup> syn. of *hosodbondor*. 2<sup>o</sup> of an intermittent dragging sound, v. g., the dragging of the feet; frequentative of *hosod*, like which it is constructed. As adv., it may take the affs. *ange*, *ge*, *gje*, *tan*, *tange*; the adverbial form *hosodleka* is also used.

**hoso-hoso** I. sbst., (1) a protracted dragging sound: *hosohoso äiumtana*, *jamburubina ci nubaree senqtana*? There is a protracted dragging sound, is it a rat snake gliding in the dark? (2) the sound made by the plough

cutting through soft, sandy soil: g'itil ote sitanre *hosohoso* aiūmoa.

II. adj., with *sari* same meanings.

III. trs., (1) to cause smth. to produce a protracted dragging sound: paga oteree *hosohosojada*.

(2) to rub the ground, and cause a sound, by dragging smth. over it: ote pagatee *hosohosojada*. (3) to cause the plough to make the sound described: gitilote naēale *hosohosojada*. (4) to plough sandy soil with the sound described: gitilote naēaltee *hosohosojada*.

IV. intrs., to make a protracted sound whilst being shoved or dragged, or driven through sandy soil: paga *hosohosotana*; naēal *hosohosotana*.

*hosohoso-n* rfx. v., (1) of a snake, to glide along with a protracted sound: jamburubia *hosohosona*. (2) of people, to let themselves glide down with a protracted sound: serenātee *hosohosonjana*.

*hosohoso-q* p. v., (1) meanings corresponding to the trs.: paga *hosohosogtana*; ote pagate *hosohosogtana*; gitilote naēal *hosohosogtana*; gitilote sitanre *hosohosogtana*. (2) of people, to glide down with a protracted sound: okadentanira taikena, cilkacilkatera padagariṭitadeira *hosohosolena*, I was climbing a tree clasping it between my knees, in some way or other my legs slipped and I glided down noisily.

V. adv., with or without the afxs. *ange*, *ge*, *gge*, *tan*, *tange*, modifying *sari*, *aiūm*, *rika*, *sen*, *sī*, *gaō*, or: jamburubia *hosohosotane* senea;

gitilote soēsoētān siua ad *hosohosoge* gaōa; *hosohosotan* saria, soēsoēge giōa, sandy soil is ploughed eisi y and gets cut by the plough with a sound as of dragging smth. on the ground.

*hosokod* trs., to shove or drag smth. forwards on level ground (without connotation of sound): pāli salōrote hes.kodnoleate *hosokodepe*, by means of a crowbar, first shove the beam a little sideways, and then forwards.

*hosokod-en* rfx. v., syn. of *jikin*: rabaṭajai taikena jūlasatee *hosokodenjana*, he felt cold and, keeping his sitting posture, dragged himself closer to the hearth.

*hosokod-q* p. v., meaning corresponding to the trs.

*hosonagor* syn. of *hoso*.

*hosor* var. of *hoso*. In the form *nosor* it is a poetical parallel of *aiū*.

*hosōro*, *hosōro* (Or. *phasiyār*, a lie) I. abs. n., the habit of lying: en hoṛore *hosōro* purage mēna.

II. adj., with *kaji*, a lie: *hosōro* kaji en hoṛo bishāskeda. Also used as adj. noun: enkan *hosōro* alom aiūma, do not believe such lies. Note the phrase: miad binle lelliā, sam *hosrokolq* nōrē mukadōe taikena, we saw a snake; it I am not mistaken (ltly., together with possible error), it was five cubits long. (2) with *hoṛo*, syn. of the noun of agency *hosōroni*, a liar: nīdo *hosōro* hoṛo ci kā? Also used as as adj. noun: nī *hosōro* do kā, he is not a liar.

II. trs., (1) to cause one's words



to be a lie; to utter one's words lyingly: *kajū hosrokeda*. (2) to lie to sub.: *abuā bire kula rakabakana mentee hosōrokedea*, he told us lyingly that a tiger has made its appearance in our jungle. (3) fig., to cheat by an action equivalent to an unspoken lie: *buluā mođ sere hosōrokijūa*: *pūre are ser namotana*, *ađo nilserge omaña*, he cheated me of 2 lbs. of salt: all over the market the price was 18 lbs. in the rupee and he gave me only 16 (when I asked a rupee's worth).

IV. intrs., (1) to lie, to tell a lie: *hosrotanar*; *bečelane hosroa*, he is a big liar. (2) with *rd* or, to call sub. a liar: *ape enkanko*, *enarado aiape hosrotana*, you who are liars yourselves, you dare to call me a liar.

*hosōro-n* rflx. v., (1) to let oneself be deceived by a lie: *iniā kajite* (or *kajine*) *alom hosrona*. (2) to tell a lie or be in the habit of telling lies: *enka alom hosrona*, do not lie so much.

*ho-p-osōro* repr. v., to lie to each other: *bečekankina hoposōrojana*.

*hosōro-p* v., (1) to be deceived by a lie: *okoōa kajitepe hosōrojana*? (2) of words or speech, to be uttered lyingly: *kaji hosrolena*. (3) imprsl., of a lie, to be told: *hosrolena*, *mendo jetaco kako patiaada*, a lie was told but nobody believed it.

*ho-n-osōro* vrb. n., (1) the extent of lying, the number of lies: *honosroae hosrokeda tukute goereo kā cabaoa*, he told an incredible amount of lies (ltly.,

he told so many lies that they could not be carried all even if one were to use a husking pole instead of a carrying pole; it would break under the weight of the lies). (2) the act of lying: *iniā honosrote isu horoko bedajana*. (3) the thing said lyingly: *abuā bire saram rakabakana mentee kajitana*, *neado okoōa honosro*? They say that a sambur has come over to our forest: who has spread this lying report? (4) the people who have been told a lie: *ama honosroko tisiako senojana*, those thou hast sent on a wild goose chase, went off to-day.

II. adv., with or without the *afzs.* *ange*, *ge*, modifying *kaji*, *ol*, to speak, or write, lyingly: *hosroae kajikeda*.

*hosōrooge* adv., modifying *kaji*, *ol*, in such a way as to make people believe a lie.

**hotor** I. trs., to unsheath, to draw out: *tiraūni hotorkeda*, he drew his sword; *san miado alom hotorea*, *dīloa*, do not pull out any stick from the bundle of firewood, it would become too loosely tied; *sin lendađ unđuātee hotorki*, the fowl pulled out an earthworm from the ground.

II. intrs., to glide or slip out from a sheath or sheaf: *sān hotortana*, *tolrūraeme*.

*hotor-en* rflx. v., in jest, of snakes, (1) to come out of a hole: *miađ biā unđuātee hotorururugen'ana*. (2) to shed their skin: *biālekado kam hotorena*, *musiarādinem gojogea*, thou canst not, like a snake, shed

## hotor-aq

## hoŋa

thy skin (and become young again, never dying of old age, as the Mundas believe); thou must die one day.

*hotor-q* p. v., (1) to be unsheathed, drawn out: *taraŋi hotorakana*. (2) same as the intrs: *katu karkadkolq tolanjalina taikena, okore hotorgirijana*, I was bringing back the knife tied up with the toothbrush sticks, it slipped out somewhere or other, and is lost.

*ho-n-otor* vrb. n., (1) the number of things pulled or slipped out: *sānna goture honotor hotorjana, tarasā biddirajinei katarena tolena*, so much firewood slipped from the bundle on one side of the carrying pole that, the poise being destroyed, the bundle on the other side went down and hit my foot. (2) the things that have slipped out: *ne sām okoŋa honotor?* From whose bundle has this firewood slipped out? *hotorkedleka* adv., and *hotorkedlekan* adj., used like *barbor* of a tree with a long, clean and straight stem.

**hotor-aq** trs, to let slip out (from a sheath, bundle or sheaf) and lose.

*hotorad-q* p. v., to slip out and be lost.

**hotor-giri** trs., syn. of *hotorad*.

**hotor-ulu** trs, to let slip out (from a sheath, bundle or sheaf) and let fall.

*hotoruŋu-gq* p. v., to slip out and fall.

**hotor-uruta** syn. of *hotor*.

**hoŋa** trs., to poke or thrust at smth. with a light object, (not with

a crowbar), following up the thrust with a jerk or sideward motion, in entrd. to *horor* and *sobq*: *bariŋ hoŋajada*, he causes the banyan figs to fall from the tree by jerking them with the tip of a pole; *iruadkoe hoŋqjadkoe*, he takes out the earwax (personified), scooping the ear with a little stick; *kerā hoŋakia*, a buffalo butted him.

*hoŋa-n* rlx. v, to pick one's teeth; to scoop out the wax from one's ear: *daŋae hoŋantana*; *luture hoŋantana*; *iruadkoe hoŋantana*.

*ho-p-ota* repr. v., of buffaloes only, to butt each other, in entrd. to *usu'aŋ*, also used of bullocks and cows; and *topokoz*, used of goats and sheep. (2) trs., to permit buffaloes to fight: *en kerakia ciŋpe hopotledkitaŋ?* (3) sbst, a fight of two buffaloes: *kerakoa hopotŋa kacim lelakada?* (1) adj.,: *hopotŋa kera*, a buffalo with the habit of fighting others, in entrd. to *hoŋa kera*, a buffalo with the habit of attacking people.

*hoŋa-gq* p. v., to be poked or thrust at as described.

*ho-n-o'q* vrb. n., (1) the amount or force of thrusting as described: *barido tisina honotŋako hotakeda, laŋakaŋkoradoko cabanterkeda*; *kerado honotŋe hotakia, ŋāorege goŋjana*, a buffalo butted him so badly that he died on the spot. (2) the act: *en bari setara honotŋe kā cabalena*, they did not poke off, this morning, all the figs from that banyan tree. (3) the thing poked at: *nea okoŋa honotŋe* (or *okoŋe*

*honoŋ* (bipi) ? Who has poked these banyan figs from the tree ? ne kaŋaldo oko keŋa *honoŋ* ? What buffalo has been butting and spoiling this plantain tree ?

*hoŋ-gaō* trs., to wound by a thrust ending with a jerk : keŋa *hoŋgaōkja*, a buffalo butted and wounded him.

*hoŋgaō-g* p. v., thus to be wounded.

*hoŋ-wū* trs., to jerk off with the tip of a stick or pole : baŋjōkoe *hoŋwūjada*.

*hoŋwū-gg* p. v., thus to be jerked off.

*hoŋ-urua* trs., to take out with a stick, by jerking or scooping : iŋuaŋkoe *hoŋururuaŋkōa*.

*hoŋururua-g* p. v., thus to be removed.

*hoŋ* Nag. sbst., syn. of *ruji*, the vulva.

*hoŋ* I. sbst., the neck of a man, animal, bottle, pitcher, etc

II. trs., to fit smth. with a said kind of neck : caŋu buŋaŋeko *hoŋkeda*, they have made the pitcher short-necked.

*hoŋ-gg* p. v., to have, or be made with, a neck or a said kind of neck : kŋ jiliŋgee *hoŋakana*, the cattle-egret is long-necked ; botolo *hoŋakana*, a bottle has a neck.

*ho-n-oŋ* vrō. n., (1) the excessive length of a neck : ne caŋudo *honoŋko* h ŋkeda, mado lelre kã daŋljana, they have made this pitcher with such a long neck, that it (the pitcher) offers to the eyes no proper proportions whatever, i. e., it is very ugly to look at.

*hoŋ* sometimes used as var. of *heŋ*.

*hoŋo-hoŋ* syn. of *hosohoso*, but implying a harsher sound, as when things are dragged over rough ground. It is not used in the rflx. v.

*hoŋokar*, *hoŋokarte* var. of *kaŋakar*.

*hoŋokore* Has. *moŋhoŋ* Nag. up to the neck (deep or high). Constructed like *hataŋkore*.

*hoŋ-loŋ* Has. sbst., a wry neck : *hoŋloŋoŋdo* indikare itirte kãre tom-bate bugioa, a wry neck gets cured by shampooing the tendon of Achilles or touching the same with a red-hot iron.

*hoŋer* var. of *horor*.

*hō*, *hō-hō* (Sad.) interjection used (1) to stop one who talks : *hō ! misaiŋ kajikeseŋlema*, stop, let me interrupt thee ! (2) by mothers only, to soothe crying babies. (3) to a man or animal walking.

*hōre* syn. of *ho*, *hoho*, *hore*, Nag. interjection used to stop an animal which walks.

*hōŋeŋ* var. of *hāŋiŋ*.

*hōŋeŋ* Has. syn. of *kāŋ* Nag. sbst., the large Grey Babbler, *Crotopus Malcomi*. It calls *kāŋŋ ! kāŋŋ !*

*hōŋōŋ* var. of *hāŋāŋ*.

*hōs*, *hōso* adj. and adj. noun, a portly, i. e., a tall and broadly built, man.

*huŋ* Has. *hoŋ* Nag. syn. of *haŋ* Nag.

*huŋni*, *huŋko* noun of agency, restricted to bed bugs.

*huahuahū*, *huahukahuahukahū*, *huahukahuahukakāē*, *hukahukahū* onomatopoe of the forms taken by the call of the jackal, I. sbst. : *huahua-*

## huam

*hūiq alumlā.*

I. adj., with *sari, rā, kakāla.*

II. intrs., of the jackal, to utter the call in question : *miāq tulu huahūleda.*

*huahuahū-n*, etc., rflx. v., same meaning.

*huahuahū-y* p. v., imprsl., of the call in question, to be uttered : *apisaleka huahuahūlena.*

IV. adv., with the afxs. *ge, tan, tange*, modifying *sari, rā, kakāla.*

**huam** Has. **hūam** Nag. sbst., the fruit of the following.

**huam-daru** Has. **hūam-daru** Nag. sbst., three plants. (1) *Leea aspera*, Edgew.; Ampelideae,—a stout shrub 5-10' high, with pinnate upper leaves, bipinnate lower leaves, and an edible black berry. (2) *Leea herbacea*, Ham.,—a large many-stemmed shrub, 15-20' high, with bipinnate leaves and a glaucous berry. (3) *Leea robusta*, Roxb.,—a stout shrub, 4-6' high, with 2-3-pinnate leaves and a purple-black berry.

\*Note the superstition : *međoto purasa uruq̄tanre-kāre purasa guṛa uruq̄tanre hūmko kīrīea. Sakam sahkeateko kajīia : "Tisīq̄tēte aīñā međoto (aīñā guṛa) hokaq̄ka, aīñado tisīq̄te hūm oṛq̄do kaiia jomea".* When one gets often a sty on the eyelids, or a boil elsewhere, he takes the pledge no more to eat the fruit of the *huam*. Holding in his hand a leaf of the plant, he says "let my styes (my boils) disappear, and I, on my part, shall no more eat *huam* berries".

**huam** (H. *dhāng*) I. sbst., a

## huba

precipice surrounded, or nearly surrounded, by precipitous sides; a pit deep enough for a man or animal falling into it, not to get out easily, in entrd. to *harqi, harqil, dasna, dasāna, dasna, dasīni, darsārī*, ground falling or rising precipitously; two cliffs facing each other.

II. adj., with *disum*, a country where there are many such precipices.

II. trs., to dig a pit to the depth stated in the sentence : *kūā ciminā-pō huazq̄ela ?*

*huaz-q* p. v., (1) of such a precipice, to be formed : *entāre maraṅge huazq̄akana, enā urīko alom harkoa.* (2) of a pit, to be dug to the depth stated : *kūā barpursaleka huazq̄akana.*

*hu-n-urq̄* vrb. n., the depth of a precipice : *hunurq̄ huazq̄akana, lellerē boroḡe sanana, there is such a precipice that it looks fearful.*

**huapapi** in jest, syn. of *papipapi*.

**huar, huara** (H. *hariyāl*; Sad. *hari/a*) sbst., the Green-pigeon, *Crocopus phoenicopterus*. Note the phrase : *huapaleki rikan, huapaleka jom*, to gobble like a green-pigeon.

**huba** Nag. syn. of *mā*, trs., or intrs., to cut with a downward stroke of the axe, sword, hoe or adze, in entrd. to *lā*, to pare; to cut with a slanting stroke of the hoe or adze; *ṭapa*, to pare with a striking motion of the axe; to cut along the surface; *haq̄*, to cut with a sawing motion; *husiq̄*, to cut along the surface with a sawing motion.

*hubā-n* rflx. v., to cut oneself with the kind of stroke described : *sahan*

## hā-bagelen

paratanree *hubagajana*.

*hu-p-nbq* repr. v., to fight with axes or swords: ote repgtankia *hupubajana*, the two who are disputing the possession of a field, fought with axes.

*huba-go* p. v., to be cut as described: merom *hubgakana* ei aūrige?

*hu-n-nbq* vrb. n., (1) the amount of cutting thus: *hunubq* hubaepe, ne guṭu nāsānj eabaqka, cut so well that this scrub jungle be cleared in half a day. (2) the act: misa *huau-bate* en kaera kaina oḡkeda, I did not succeed in severing that sapling in one stroke. (3) an object cut down: ne daru okeḡ *huauubq*? 'Who felled this tree?

**hā-bagelen** rflx. v., syn. of *hūken apir*.

**huba gur** Nag. syn. of *mqḡati*, trs., to fell a tree; to cut down a man or animal: loale *hubagur-akadḡarekoa*, they are where we cut down the fig tree.

*hubgur-q* p. v., to be cut down; to be felled.

**huda, uda** (A. *uhda*) I. sbst., (1) an office under Government (not lower than that of assistant subinspector of police.) (2) a public duty. In this meaning it includes landholders, mankis, pahans and village chiefs. (3) a position or occupation in some way connected with Government and connoting intellectual work. In this meaning it applies to pleaders, postmasters, schoolmasters, and even catechists: iskuldoe hokaakana, *huda* moḡ candu taḡontee nanea, he has finished his

## hudir

studies, he will be appointed to some office after a month. (4) it occurs also in the cpd. *kamihuda, kamiuda*.

II. trs., to appoint smb. to an office: en hoḡo eikanako *hudakja*? To what office did they appoint him?

*huda-q* p. v., to hold an office or be appointed to one: en hoḡo maraagee *hudaakana*, he is one of the high officials; eikanae *hudaakana*?—Masṭarge, what office does he hold?—He is a schoolmaster.

**huddu**, and **huddu-bagel** vars. of *heddo* and *heddobagel*.

**hudir** (Or. *hodra'ānā*) I. sbst., a scratch, along one line, made with a thorn, stick or pointed object. See enṭrd. under *hoar*: amaḡ kaṭaraḡ *hudirre* phinil lagaḡtan, apply phenyl on the scratch along thy leg.

II. trs., to scratch as described: bakri deparomtanre buluina *hudirleda*, in passing over a hedge I scratched my thigh.

*hudir-en* rflx. v., thus to scratch oneself: buluina *hudirenjana*.

*hu-p-udir* repr. v., thus to scratch each other: simkina papadatanre eiritekina *hupudirjana*, two cocks in fighting scratched each other with their spurs.

*hudir-q* p. v., to get such a scratch: buluina *hudirjana*; aiṇa bulu *hudirjana*.

*hu-n-udir* vrb. n., (1) the length or depth of a scratch: *hunudire* hudirena, hḡkḡlekagee gaḡjma, he got so deep a scratch that it was like a cut. (2) the scratch inflicted: nea

holara *hunudir*, this is the scratch I got yesterday; nea kantira *hunudir* ei jān jatakora? Was this scratch made by an iron nail or by some piece of brushwood?

**hudir-arāgu** trs., to scratch along a line running down the body.

*hudirarāgu-n* rflx. v., thus to scratch oneself.

*hudirarāgu-p* p. v., thus to get scratched: saagota gairijana, kuramkuramtee *hudirarāgujana*, the tip of the stick grazed him, he got a long scratch running down his chest.

**hudir** Nag. var. of *hufir*.

**hudu-hudu** var of *hadahada* in all the meanings of this word, except that of loud laughter.

**hudul-bagelen, sudul-bagelen** rflx. v., syn. of *hudiiken helaōn*.

*hudulbagel-p, sudulbagel-p* p. v., syn. of *hudiiken tebq*.

**hudiiken, suduiken** adv., modifying (1) *helaōn*, to start a work or action suddenly and unexpectedly. (2) *tebq*, to reach suddenly and unexpectedly.

**huduma** Has. Nag. **hutuma** Nag. syn. of *huraq, ter* (the latter, however, is generally used of stones), I. adj. with *diri, dandq*, a stone, a stick, used for throwing at smth.: *huduma soṭa baiṭpe uli jomtebu*. Also used as adj. noun: *hudumateq ṭolena*, I was hit by a projectile.

II. trs., (1) to use smth. as a projectile: *dandq hudumakeda*. (2) to throw a projectile at smb. or smth.: *hudumakiṇoc*; *uliko hudumajada*. (3) to fling away, to throw far

away: *soṭakan uliko en garara hudumacae*. (4) with *kaji* as d. o., syn. of *qesa, hardy*, to throw unjustly on another the responsibility for a fault: *en kaji samaga aiareko hudumajada*; *kajiko hudumakiṇa*.

III. intrs., in the df. prst., with *kaji* as subj., of the responsibility for a fault, to be thrown unjustly on another: *kaji aiare hutumitana*.

*hu-p-uduma* repr. v., (1) to throw projectiles at each other: *honko hupudumatawa*. (2) to throw on each other the responsibility for a common fault: *kajikina hupudumatana*.

*huduma-q* p. v., (1) of a projectile, to be thrown at smb. or smth.: *dandq simṣito hudumajana*. (2) to be thrown at or hit with a projectile: *ne uli soṭate hudumalena ei dirite?* (?) to be flung away: *soṭa uli bakire hudumajana*. (4) of an axe head, to detach itself from the handle and fly off at a distance: *hake kansyre hudzmaakana hesaderusa*, the head of the axe has flown off and lies yonder, near the Ficus tree. (5) with *kaji* as subj., same meaning as the intrs.: *soben kaji injire hudumajana*.

*hu-n-uduma* vib. n., (1) the amount of throwing: *hruṇamako hudumakeda mod butadoko kankarked<sup>44</sup>* they have thrown so many stones and sticks at the fruit that they have knocked down everything from one of the trees (2) the act: *hunudumate uli sekerage kã namoa, rukulere honata nameaboa*, mangoes are got from the tree much faster by shaking it than by throwing at

## huduma-ader

them. (3) the projectile thrown or the object hit and knocked down: *nea okēŋ hunuduma* ?

**huduma-ader** trs., (1) to throw or fling to smth: *ŋate diri huduma-aderkeda*. (2) to throw a projectile at smb. who enters a house: *hudumaderkijina*.

*hudumader-g* p. v., corresponding meanings: *lorare bengara huduma-aderj na*; *hudumaaderjanatq*.

**huduma-aŋgu** trs., (1) to throw a projectile downwards: *diri huduma-aŋgukeda*. (2) to throw a projectile at smb. lower down: *burujanare kulaē nirjaŋ taikenain huduma-aŋguli*.

*hudumaaragu-n* rflx. v., to throw oneself from v. g. a horse: *sadom-ātee hudumaaragunjana*.

*hudumaaragu-n* p. v., meanings corresponding to the t.s.: *diri huduma-aragu ena*; *kulaē hudumaaragunjana*.

**huduma-baŋi** trs., to hit smb. with a thrown projectile, so that he falls: *miad kulaē hudumabaŋija*.

*hudumabaŋi-n* rflx. v., to throw oneself on the ground: *laga namkja jerte, jonkedlgeee hudumabaŋijana*, he was very tired; as soon as he had eaten he flung himself on the ground. *hudumabaŋi-g* p. v., (1) to be felled by a projectile thrown: *miad kulaē hudumabaŋijana*. (2) to fall headlong or on the back after hitting against smth.: *niak de taikena, kunatere, kuaine tugujilena deatee hurazbaŋijana*, he ran with his chest against a post and was thrown on his back.

**huduma-darom** trs., (1) to face

## huduma-keseŋ

smb. on his way and throw projectiles at him: *hudumadaromkijatq*.

(2) to throw a projectile at smb. who comes: *diri hudumadaromkeda* *hudumadarom-g* p. v., to be faced on one's way by smb. throwing projectiles: *hudumadaromjinatq*. (2) to be thrown from in front, at smb. walking or running: *diri hudumadaromjana*.

**huduma-god** trs., to throw a projectile at a retreating figure: *hudumagodkijatq*; *diri hudumagodkeda*. *hudumagod-g* p. v., (1) to get a projectile thrown at one from behind whilst walking, or running away: *hudumagodjanatq*. (2) to be thrown after a retreating figure: *diri hudumagodjana*.

**huduma-goŋ** trs., to kill with smth. thrown: *sime hudumagoŋkja*.

*hudumagoŋ-g*, *hudumagoj-g* p. v., to be killed with smth. thrown.

**huduma-hak** rgi trs., to throw a cloth or rope so that it remains hanging across smth.

*hudumakalak-gi-g* p. v., corresponding meaning.

**huduma-kabuŋ** trs., to throw or fling smth. suddenly into water.

*hudumakabuŋ-g* p. v., corresponding meaning.

**huduma-kadiŋi** trs., to throw or fling smth. suddenly into fire.

*hudumakadiŋi-g* p. v., corresponding meaning.

**huduma-keseŋ** trs., to throw a projectile at smb. coming or passing: *hudumakeseŋkijatq*; *diri hudumakeseŋkeda*.

*hudumakeseŋ-g* p. v., to get a pro-

**huduma-kolaŋgi**

jectile thrown at one from the front or the side whilst walking or running : *hudumakesedjanae*. (2) to be thrown at smb. coming or passing : diri *hudumakesedjana*.

**huduma-kolaŋgi** var. of *huduma-kalaŋgi*.

**huduma-kul** syn. of *hudumagoŋ*.

**huduma-rakaŋ** trs., (1) to throw smth upwards : saŋŋimuŋi saŋŋimare *hudumarakabepe*. (2) to throw a projectile at smb. higher up : *hudumarakaŋkjaŋiŋ*.

**hudumarakab-ŋ** p. v., (1) to get thrown at from lower down : *hudumarakaŋjanae*. (2) to be thrown upwards : saŋŋimuŋi *hudumarakabakana*.

**huduma uŋuŋ** trs., (1) to throw or fling out : soŋa uli *hudumauruŋeme*. (2) to throw a projectile at smb. leaving a house : *hudumauruŋkjaŋiŋ*. (3) of water, to throw smth., by the force of the current, out of the pit in which the water falls, or out of the strong current where the river turns against a high bank : suŋurɔbare purasa losod kã taina, dɔ *hudumauruŋea*, in the deep pit under a waterfall there is generally no mud, the current rejects it.

**hudumauruŋ-ŋ** p. v., (1) to be thrown or flung out : diri *hudumauruŋjana*. (2) to be thrown at when leaving a house : *hudumauruŋjanae*. (3) to be thrown out by the force of the current : atutan merom ginilãto *hudumauruŋlen* dipilile sablija, we caught hold of the goat carried off in the flood, at

**huduŋu-bagel**

the time it passed near the border after having been washed along the high bank facing the bend of the river.

**huduŋ-bagel**, **hu'ũru-bagel** Has. Nag. (Sad. *huduŋ*) trs., to do smth. with a quantity in a lump : caali bãrãhtanree *huduŋbagelkeda*, enamente lolodãtee pasirjana, when she poured the raw rice in the boiling pot she threw it in a lump, that is why she got besplashed with hot water.

**huduŋbagel-en** rfx. v., to do all in a body a momentary or sudden action : ela meneloge sobenko *hudũrubajelenjana*, the moment one said "come" they all started in a body.

**huduŋbagel-ŋ** p. v., of a quantity, to be used in a lump : caali *hudũrubageljana*.

**huduŋ-huduŋen**, **hudũru-hudũrun** rfx. v., to do all together in a body an action of some duration : pitteko *hudurhudurenjana*, they went all together to the market.

**hudurhudur**, **hudũruhudũru** adv., with or without the affxs. *ange*, *ge*, *tan*, *tange*, also *hudurleka*, *hudũruleka*, modifying *sen*, *hiŋu*, *rika*, *rikan*, *kami*, etc., in the same meaning.

**hudurken**, **hudũruken** adv., (1) modifying, v. g., *dul*, to do smth. with a quantity in a lump. (2) modifying *sen*, *leb*, *eŋe*, *birid*, *rikan*, etc., to do all in a body a momentary or sudden action.

**hudũru-bagel**, **hudũru-hudũrun** and **hudũruken** vars. of *huduŋbagel*,



**kuđi**

*hudarhuduren* and *hudurken*.

**hudi** Nag var. of *hond*.

huḍi, huḍiṇ Nag. vars. of *hurī*,  
*hurīṇ* Has.

**hūdūl** Nag. var of *hūdūrī* Has.

**hudaṛi, hudaṛiṇa** Has. **buḍuḥ, huṣuṛi**  
Nag. syn. of *kaṭi, kaṭikan* Nag.  
intensive of *huri, huriṇa*. In all its  
constructions this term may denote  
either mere intensity : very small,  
very little, etc., or great excess :  
much too small, by far too little,  
etc. I. aḥj, also with the aff. *lekan*,  
(1) very small or much too small :  
*hudaṛiṇa* simile *kirinakaia*, ne sim  
*hudaṛiṇalekagea* ; (kaji) *hudaṛiṇee*  
(or *hudaṛiṇekaree*) *kadāraōoa*, when  
the matter is very small he gets  
angry, i.e., he gets angry for scarcely  
any reason. (2) little or much  
too little : en bandare *hudaṛiṇa* dā  
mena ; en bandara dā *hudaṛia*.

II. trs., also with the afx. *leka*.

(1) to make smth. so that it is very small or much too small : alope  
*hudurĩĩa*, maranogoka. (2) to give smb. a very small part : ako  
*pupuranjana*, aiadeko *hudurĩkiĩna*,  
they took much each of them, and  
gave me very little.

*hıdırlı-ı-n, hıdırlık-ı-n, etc., rflx.*

v., (1) to keep a very small share for oneself : haṭṭakenae, aḍḍoe *kuḍḍariṇṇana*. (1) to reduce oneself to very small proportions : neṭṭaren caṇḍi haṭṭikuṭi rūṭṭee lelrikana ; miḍḍarikade jāṭṭuna, enlāgee *kuḍḍariṇṇa*, the *caṇḍi* spirit of this place shows himself in various shapes ; he takes for a short while the form of a large animal, and then

huduri

at once reduces himself to very small proportions.

*ku-p-uduri*, *ku-p-udurileka*, etc.,  
repr. v., to do smth. to each other in  
a very small way : *hola tapa nkin*  
*hupudurijana*, enamente *tisnakin*  
*moncakadgea*, yesterday they fought  
very little, that is why they intend  
renewing the fight to-day.

*huduri-ḡ*, *huduri-ḡḡ*, *huduriḡleka-ḡ*, etc., p. v., (1) to be made very small. (2) to prove, to turn out to be, very small or much too small : ne oṛa *huduriḡjana*, kabu soaba, this house is very small, we cannot enter all together. (3) to receive very little : akedoko momodepipiana, aia *huduriḡjanu*. (1) to become very few, to be reduced to a very small number : iskulre honko *huduriḡjana*.

III. adv., (1) with or without the affxs. *ge*, *leka*, *lekage*, (a) very little : *huduriṅ omaiame*. (b) very few : *huduriṅko hijulena*. (c) a very short time : *huduriṅ tiagu-kome*. (d) with some exertion, with some good will : *Rancim senre huduriṅ Samuṅ ora senkome*, if thou go to Ranchi, take a little trouble to go to Samu's house, try and go to see him ; *ituanredom huduriṅ ranutaiame*, if thou know (a remedy for my sickness) please, try and cure me. (2) with or without the affxs. *ge*, *te*, *leka*, *lekage*, *lekate*, (*te* and *lekate* implying comparison) : (a) a very small part : *huduriṅtee jomkeda*, he ate a very little of what there was. Any of the forms without *te* or *lekate* may

## huduri

have the same meaning, but may also mean: he ate the very little there was; *mandi huduril'ekateko sarexada*, they left very little of the cooked rice; they ate nearly all there was. (b) very few of the number: *jomkedape ci] aurige? — Huduritatele jomkeda*, did you have your meal? — Very few of us have had. (c) a very little late, a very little too late: *huduritatele taomjana*. (d) in affirmative sentences, with a very small margin, with a very close shave, when there was very little hope: *huduritatele bancaojana*, he had a very narrow escape. When a causative clause is expressed, it may stand between *huduri* and the verb modified by *huduri*, and the *afx. mente* or *te* may be omitted: *kaina lelkja mente* (or *kaina lelkj te*, *lelkjite*) *en najom hudurize bancaojana*: *kaina lelkja*, *en najom hudurize bancaojana*; *ne najom hudurite bancaojana*; *ne najom hudurite bancaojana*; *ne najom hudurite bancaojana*, that witch just escaped a thrashing, because I did not see her. Moreover a disjunctive conditional clause beginning with *karedo* may be added to these sentences to express the nature of the escape, the thing which nearly happened. In this conditional clause, *honaa* may be expressed or omitted: *en najom huduriz kaina lelkjamentee bancaojana karedoia dalkja honaa*. When such a conditional is added, the verb modified by *huduri* (i.e., *bancaojana*, in this sentence) may be omitted: *en najom huduriz kaina lelkja*,

## huduri

*karedoia dalkja*, that witch had a narrow escape: I did not see her, otherwise I would have thrashed her; *huduriz am ranukjate*, *karee goojana*, he had a narrow escape: he got cured because thou hast doctored him, otherwise he would have died; he would have died but for thy doctoring him. (c) in negative sentences: it was by a very small margin that one did not; it was touch and go that one did not; one very nearly did: *huduriz kaina dalkja*, I very nearly gave her a thrashing. A causative clause may be added as explained above and, in this case only, the negative sentence may be converted into a conditional affirmative sentence with or without *honaa*. The latter construction is akin to that in which *karedo* occurs as explained above: *en najom huduriz kaina lelkjamente* (or *kaina lelkjate*, *lelkjite*, *lelkja*) *kaina dalkja*; *en najom huduriz kaina lelkjamentee* (or *kaina lelkjate*, *lelkjite*, *lelkja*) *bancaojana*, that witch just escaped a thrashing, because I did not see her. Moreover a disjunctive conditional clause beginning with *karedo* may be added to these sentences to express the nature of the escape, the thing which nearly happened. In this conditional clause, *honaa* may be expressed or omitted: *en najom huduriz kaina lelkjamentee bancaojana karedoia dalkja honaa*. When such a conditional is added, the verb modified by *huduri* (i.e., *bancaojana*, in this sentence) may be omitted: *en najom huduriz kaina lelkja*,

noun, a very small thing.

## hugũru dagũru

*hugũrinĩ* (*hugũrikinĩ*, *hugũriko*). *hugũriřekanĩ* (*hugũriřekanko*) etc., prnl. noun, a very small individual. *hugũriřitenĩ* (*hugũriřitenkinĩ* *hugũriřitenko*), etc., prnl. noun, (1) a very small individual: *hugũriřitenko* řakom marańkodo kã. (2) one who has received very little: *hugũriřitenko* řakom, purãge namańańkodo kã. (3) in the pl. only, those amongst them who form a very small group: *hugũriřitenko* řakom, purãtenkodo aloma. IV. The redoubled forms have the same meanings but connote plurality or distribution: *hugũriřĩhugũriřĩ* honko inuńtana, several very small children are playing; *hugũriřĩhugũriřĩ* omakope, give them each a very little.

*hugũru-dugũru*, *ugũru-dugũru* (Sad. *dugurđugur*; Or. *higirdigir*, bullying) Cfr. *dugũruputam*, the hoopoe, I. sbst., the act of making immoderate movements (running, dancing or jumping about) with a cloth or *guńgu* (waterproof made of leaves) dangling from the head: *iniń* *ugũru-dugũru* lelte sobenko landakeda.

II. trs., to cause a *guńgu* or cloth to dangle as described: *lijãe* *ugũru-dugũrujada*.

*hugũřudugũru-n* rflx. v., to make quick or inordinate movements when one has a *guńgu* or cloth thrown over the head: purãgee (for a long time) *ugũřudugũřuntana*.

*hugũrudugũru-ń* p. v., of a *guńgu* or cloth, to be shaken as described: ne *guńgu* *ugũřudugũřujana*, enate nekaakana, smb. has been moving immoderately with this *guńgu* over

## hubuřĩ sũũ

his head, that is how it has been reduced to this state.

III. adv., with or without the affs. *ange*, *ge*, *ńge*, *tan*, *tange*, modifying *nir*, *susun*, *kuřilbara*, *rika*.

*huhi* Nag. syn. of *halagula*.

*hũhũ* (Sad.) onomatope, I. sbst., loud blubbling, loud crying: *hũhũ* ańumńtana enre oko hońońã gońjana, the sound of blubbling is heard, perhaps some one has died.

II. adj., with *řa*, *kukũla*, *sari*, same meaning.

III. intrs., to blubber loudly: *bar* hońokin *hũhũkeda* (or *hũhũkena*); *bań* honko kaka *hũhũdaria* mendoko ōńōńa kãredoko křkřea, babies cannot blubber, they either whine or pule. *hũhũ-n* rflx. v., same meaning: ne hondope dalkja ci? enańãtee *hũhũntana*.

*hũhũ-ń* p. v., imprsl., of loud blubbling, to take place: enań ńolare *hũhũńtana*, enańãtee ańumńada, there is loud blubbling in that hamlet there, it is a long while I hear it.

IV. adv., with or without the affs. *ange*, *ge*, *ńge*, *tan*, *tange*, *te*, also *hũleka*, *hũkenhũken*, modifying *řa*, *kakũla*, *sari*, *řikm*, *ańumń*: enań ńolare *hũkenhũkenko* řatana: mãřĩ-mãřĩtee řańã ci *hũhũte*? N.B. *Hũhũte* is not used with *řikan*.

*hũ-hũ*! or *ãĩ-ãĩ*! a shout of the drummer or of the singers at the end of a *nańera* *kũhũ*.

*hubuřĩ-daru* Nag. *hũřĩ-daru* Has. sbst., usual name of the *Vitex Negundo*, Linn.; Verbenaceae. See *bigana*. *bubuřĩ-sũũ* Nag. *hũřĩ-suũũ* Has.

## bul

sbst., *Loranthus longiflorus*, Desr., Loranthaceae, when this parasite plant grows on a *Vitex Negundo*. See *sarjomsuam*. *Huhurisūm* is used as a remedy in dropsy. First a purge of castor oil is taken; then the whole body, from head to foot, is rubbed with a mixture obtained by grinding all the leaves of this mistletoe with a tuber of *nāṛisasaṇḍa*. The application is repeated on 4-5 consecutive days.

**bul Nag** (Sad.) syn. of *koba*: galbar hoṛora sikaḍṛa gonora api taka *huṇoga*, the wages for teaching twelve people will be Rs. 3.

**bul**, Nag. (Sad.) syn. of *jā*, perhaps.

**huḷ, suḷ** onomatopoe, the frequentative of which is *haḷḷhuḷ, saḷḷsuḷ*, I. sbst., the sound made by swaying, once only, a thin cane, switch or whip.

II. adj., with *sarī*, same meaning

III. trs., (1) to beat the air, once, with a switch; to crack a whip: maḍsaṭi *huḷkela*. (2) to strike snb, once, with a switch or whip: maḍsaṭitee *huḷkila*.

IV. intrs., in the past ts. only, of a switch or whip, to give this sound: saṭi hoḍore *huḷkena*.

*huḷ-ḡ* p. v., (1) of a switch or whip, to sound whilst swayed once in the air: saṭi hoḍore *huḷoa*. (2) to get one stroke of a switch or whip: hon saṭitee *huḷena*.

*huḷken* adv., modifying *hārsa, sarī, rika, aṇump*.

**hulidaḡ** Nag. syn. of *jā*, perhaps: inige *hulidaḡ*, it was he perhaps.

## hulṭa

**hul-hul, sul-sul** (H *sarsarnā*, to whizz; Or. *suisuirna*, of a breeze, to blow softly) onomatopoe, I. sbst., the sighing of the wind through a hole, as of a bamboo, or in the leaves of the *jhaḍdaru*, *Tamarix gallica*.

II. adj., with *sarī*, same meaning.

III. trs., of the wind, (personified) to cause the *Tamarix* leaves, or a hole, to sigh: hoḍo jhaḍsakaṇe *huḷhuḷjada*; hoḍo maḍundui *hul-huḷjada*.

IV. intrs., of the wind or the leaves, to sigh as described: jhaḍsakamte (or jhaḍsikamre) hoḍo *huḷhuḷtana*: maḍnida maḍundu hoḍore (or hoḍote) *huḷhuḷkena*.

*huḷhuḷ-ḡ* p. v., same meaning and construction.

V. alv., with or without the affs. *ange, ge, ḡge, tan, tange*, also *huḷkenhuḷken* modifying *sarī, rika*.

**huḷ-huḷ** (Sad. *kaihuḷ*) syn. of *khāḷḷkhāḷ*, very acid.

**hul-hul** in jest only, var. of *hulū*.

**hulṭa** (Sad.) onomatopoe, the frequentative of which is *haḷḷhuḷṭa*, I. sbst., the sound produced in throwing a top to make it spin; the whizzing of a *lamṇa* seed when the pod bursts and projects it at a great distance.

II. adj., with *sarī*, same meaning.

III. trs., to cause this sound by spinning a top: bāḍrae *huḷṭkeda*.

IV. intrs., in the past ts. only, to give this sound: bāḍra *huḷṭkena*; *lamṇaṇa huḷṭkena*.

*huḷṭ-en* rflx. v., fig., of only one man, to go away in high dudgeon.

## huiā-huiā

*huiā-q* p. v., to give the sound described; to be spun or projected with this sound: *lamā caṭajanlō jana huiāoa*.

*huiāken* adv., modifying (1) *sari*, *hudumā*, *rika*: with the sound described: *lamājana huiāken hurāoa*. (2) *rikan*, *seno*, to leave in high dudgeon: *kajicōṭajadlōge en horo huiākene senojana*, we had scarcely begun to speak when that man left, full of wrath.

**huiā huiā** onomatope, I. sbst., the humming of a top when it spins; the humming of flies and bees; the buzzing of a stick swung round rapidly at the end of a string; or any other similar continuous sound.

II. adj., with *sari*, same meaning

III. trs., to cause smth. to give this protracted sound: *bāōrae huiā-huiākeda*.

IV. intrs., to give this sound: *bāōra huiāhuiātana*.

*huiāhuiā-en* rlx. v., of flies or bees, to buzz, to hum.

*huiāhuiā-q* p. v., to be caused to give this sound: *bāōra janaōdo kā huiāhuiāoa*, a top when it spins, does not always snore.

V. adv., with or without the affxs. *ange*, *ge*, *oge*, *tan*, *tange*, also *huiāleka*, modifying *sari*, *aiumō*, *rikan* (but *huiāhuiāoge* is not used with *rikan*): *bāōra biurtanre ben-bentan leloa otere sarsartan saria oṛo hoōore huiāhuiālange aiūmoa*.

**huiāq** Nag. syn. of *īruaq*, earwax.

**hujū** Nag. var. of *hujū*. In Has. it is used only by children.

**hujal**, **hujur** vars. of *hajor*, but not

## huka

used of a rapid step in dancing.

**hōk**, **hōku** (II. *shokk*; Sad. *hūek*) syn. of *monduku*, I. sbst., grief, desolation, anxiety: *kōra nirbore-kireā huktee goṣjana*, she died of grief because her husband abandoned her and ran away.

II. adj., with *horō*, a person suffering grief, desolation, anxiety; *hūū horoko jīraṛe omakope*, console the afflicted.

III. trs., to cause grief to smth.: *ape en horope hukukja*.

IV. intrs., (1) prsl., to grieve: *puragee hukutana*. (2) imprsl., with inserted prsl. prn., to grieve: *tisinagapa hūknjja*.

*huku-n* rlx. v., to give way to grief: *alokae hukan kajiaipe*, tell him not to grieve.

*huk-q*, *huku-q* p. v., to be caused to grieve; to grieve: *honkoṛ gonoṭtee hukuiana*.

*hu-n-uk* vib. n., (1) the extent to which one grieves: *hunūku huku-jana*, *hasu namuterkiā*, he grieved so much that he got sick over it. (2) the act of grieving: *nekan hunūku misao kā lelakina*, such grief was never seen before.

\* **huka** (Δ. *huqqa*) I. sbst., (1) a hookah. This finds favour mostly in the Naguri country, especially with women advancing in age. The Mundas generally use a simplified form without mouthpiece, the lips being applied to the coco-nut which contains the water. The mixture smoked is called *gurai*, *guraku* or *nū tamaku*: *hukae sihtana* (or *nūtana*), she is smoking

**huka-bān**

the hookah. (2) fig. syn. of *soṭe* a very small *pañ/a* (grain measure): *tisinaḡapa pīṭre cañli hukateko sonajada*.

II. adj., fig., syn. of *combe*, with *lañḡi*, tapering, i.e., slender, buttocks. Also used as adj. noun: *merom kirinae senkena miad hukae kirinaḡa*.

III. trs., to make a hookah of smth.: *narialjoko hukaea*, they make hookahs with coco-nuts.

*huka-ḡ* p. v., to be made into a hookah: *ne narial hukagka*.

**huka-bān** I. sbst., a piece of fireworks consisting of a small earthen pot spitting fire: *hukabānko calaḡ: k da*

II. intrs., to fire such a piece of fireworks: *hola daparomtanre kentḡ ko hukabānḡa*, yesterday, when the bride's party met and welcomed the bridegroom's procession, they lighted a great number of fire-spitting pots.

**hukar** (II. *hunkār*, a growl) I. sbst., (1) the bellowing of bulls at any time, or of bullocks on the point of fighting: *baturia hukariia aṭumḡa*; *upuṭuḡ moneakare jā urige sursurea, hukar ad pasurdo sāṇḡako ad harako bārire lelakana*, when they are going to fight, even cows snort, but only bulls and bullocks have ever been heard to bellow, and seen to paw the ground (2) fig., sometimes syn. of *hurugur*, the growl of a leopard. (3) fig., sometimes, a very loud blubbering of children louder than that denoted by *hukū*.

II. adj., with *sari*, same meanings.

**hukar-koṭoṇa**

III. intrs., (1) of bulls, at any time, of bullocks, when going to fight, to bellow (with lowered head) in entr'd. to *ombā*, of bulls, bullocks, cows or calves, to low or moo (with raised head), especially when calling each other: *sāṇḡako begar upuṭuḡtanreoko hukarca*. (2) of a leopard, to growl: *soncita hukarjada*. (3) of children, to blubber and howl.

*hukar-en* rlx. v., same meanings: *en sāṇḡa enaṇḡāṭee hukarentana*.

*hukar-ḡ* p. v., imprsl., of the bellow of a bull or bullock, or the growl of a leopard, to be uttered: *apisa hukarlana*.

*hu-u-hukar* vrb. n., (1) the loudness of a bull's bellow: *hunukare hukarlada, tala māl aṭumuter kana*, the bull bellowed so loudly that it was heard from fully half a mile's distance. (2) the act of bellowing *oko sāṇḡaḡ hunukar aṭumotana?*

**hukāri** Nag. (Sad.) syn. of *hē* as referring to tales: to say 'yes' at the end of each sentence whilst listening to a tale.

**hukāri-kahani** Nag. syn. of *hēkāni* Has.

**hukar-koṭoṇa** trs., of a bull, to bellow in front of marriage augury observers.

*hukarkoṭoṇa-ḡ* p. v., of marriage augury observers, to hear in front the bellow of a bull.

**hūken** (Sad. *hau*) adv., modifying *apir, senḡ, biriḡ, r kan, sari, aṭumḡ*, used of the whirring sound produced by a number of birds rising together: *dudūmulko hūkenko biriḡ*.

**hūke.i-hūken**

jana. It is not used of the whir of a single partridge's wings. With the addition of the copula, it is used as intr. prd.: *dudūmulko hūkena*.

**hūken-hūken** adv., (1) frequentative of the preceding: *abuḡ loḡonare singibuḡa dudūmulko aḡḡuntina, kakālae partē hūkenhūkenko biri la*. (2) corresponding to *hūhū*. (3) modifying *sarī, aiṃṃḡ*, of the sound of a distant river with a rocky bed and a certain amount of water: *gaḡa ḡraḡtanre sanginaṡte hūkenhūken aiṃṃḡ*.

**hūku** var. of *hūk*.

**hukum** (A.) I. sbst., an order, a command, a precept, a commandment: *enarḡ hūku* b. o., there exists no order to that effect. Note the proverb: *hakim ci hūku*? What is more important, criticism or a command? This means: we must obey our master in spite of what other people think or say about his commands: *neado ḡonḡogepe kamitana*,—*Gomkege hukumakḡlea*; *hakim ci hūku*, *kam ituaṃa*? It is stupid to do such a work.—It is our master who has ordered us to do it; dost thou not know the proverb: what is more important criticism or a command?

II. trs., to order smth.: *enagee hukumaḡlea* (ind. o.); *enagee hukumkeḡea* (double d. o.), that is what he ordered us to do.

*hu-p-ukum* repr. v., to command each other: *hupukumtanakiṡ*.

*hukum-ḡ* p. v., (1) prsl., to be ordered to do smth.: *okoeokoe maḡar roako hukumakana*, some have

**hulḡ**

been ordered to plant the paddy (2) imprsl., of an order, to be given: *hukumḡredole sena*, if the order be given we shall go.

*hu-n-ukum* vrb. n., (1) the extent or number of orders given: *en gomke hunukume hukumkeda*, *jetae kako paraḡarijana*. (2) the act of ordering: *okoeḡ hunukumte nekape kamitana*? By whose order do you do this work? (3) the work commanded: *tisiṡa baba herdo okoeḡ hunukum*? Whose order is it to sow the paddy to-day?

*hukumleka, hukumlekige* adv., in accordance with an order: *hukumlekageko kamikeda*; *Pormesoraḡ hukumleka sesenpe*, conduct yourselves according to the commandments of God.

**hukum-huḡmuḡaḡ** and cpds. of *hukum* with vars. of *huḡmuḡaḡ*, trs., to overwhelm smb. with so many orders that he cannot attend to the work intelligently and properly. *hukumhuḡmuḡaḡ-ḡ* p. v., corresponding meaning.

**hukum-keḡḡ** trs., to give a strict order; to order emphatically.

**hul** Kera. (Sad.) syn. of *hiḡ*, hiccough.

**hulḡ ulḡ** I. sbst., the fracture of a bone: *hulḡarḡ, paṡuḡḡarḡ orḡ loḡoḡḡarḡ ranum ituaṃa ci*? Dost thou know remedies for the fracture of a bone, for the dislocation of a joint and for a sprain?

II. adj., with *tī, kaṡa, daru, koto, meḡeḡ*, etc., anything long and hard, broken: *hulḡ kaṡa rabataipe*.

III. trs., (1) to break smth. long

## hulā

and hard ; to break off a piece from smth. long and hard : diri țaritanrə subōrə *hulqkeda* ; ne marāfā okoe *hu'qkeda* ? ne urī terteko *hulqkja*, they broke a leg of this bullock by hitting it with a stone. (2) fig., with *jī* as. d. o., to discourage, dishearten, smb. : moneakade taikena, *jiko hulqkja*.

IV. intrs. of smth. long and hard, to break : en koto *jōrā hambalte hu'qana*, that branch breaks under the weight of the fruit.

*hulq n* rflx. v., (1) to break a limb : *tī cilkatee hulqanjana* ? (2) to give in to discouragement : *enkankō kajite jī alom hu'qana*.

*hu-p-n/q* repr. v., to break each other's limbs : *hardutakinape en urikja*, *netako huanqea*, *katakin*, *hupulqakange*, separate those two fighting bullocks ; there are pits hereabout : they are sure to break each other's legs.

*hula-q, hula-gg* p. v., (1) of smth. long and hard, to get broken : *aññā kața hulqjana* ; ne darure apia koto *hu'qjana*. (2) to have a broken limb : *katāin*, *hulqakana*, I have a broken leg ; ne daru apia koto *hulqakana*, this tree has three broken branches.

*hu-n-ulq* vrb. n., (1) the number of fractures, of long hard things broken : *hunulqe hulqjana en urī baran aēarkatāe bagraōakana*, that bullock has broken both its forelegs at the same time. (2) the long and hard object broken : *nea okōēq hunulq* ? Who has broken this.

*hulagge* adv., so as to break :

## hula

*sabōro hulagge diri* țarikedā ; *kața hulaggee uñlena*

V. adverbial affx. to the prds. *dal, ter, tega, țari*, to break by striking with a stick, hitting with a stone by treading upon, by using as a lever.

*hula, hulan, ula, ulan* (Oc. *ullā*)

N. B. The aspirate is never put in the cpds. *nula, nula*, syn. of *nekalom*, this year ; and *ukula, ukulan*, syn. of *jāhula*, some day or other ; it may be put in *nehula, nula*, when there is question of a day. The syns. *hula, siq, mā (maha)* and *din*, are not used promiscuously ; *hu'a* refers to a qualified or single day or date and is never used in connection with a nl. ; in the cpd. *nula, nula* it means year. *Siq* occurs only in the advs. *musiq*, one day, once, *musiqhulan*, one day in the past, once upon a time ; *barsiq*, two days ; *siqatuh*, the whole day. *Mā* refers to a df. series of days, and is never used except in connection with a nl. higher than two, and in the cpd. *aqonā*, daily ; when it is used alone it means last year, *Din* generally refers to an indf. series of days ; it may always be used instead of *mā* for a df. series of days ; and is, in some cases, used instead of *hulan* or *siq* (v. g., *etoār-din, miq din, bar din*). As. prd., *hula* occurs only in the same phrases or cpds. as are explained under the adv., I. sbst., a qualified or single day : *etoārhulan* Pormesora *hulan* Sunday is the day of the Lord :



*balahulan* tebatana, the day of betrothal approaches ; *etoārhulan* kako manatinajada, they do not observe the Sunday.

II. trs., (1) to do smth. on such or such a day or date : *balako nehulan-keda* ci *enhulan-keda* mente *kā* mundiakana, we do not know on what day the betrothal took place ; *ne kamibu bādhulan-gea*, we shall do this work on Wednesday ; *baladope okohulan-gea* ? On what day will you have the betrothal ? (2) to fix the date for an event : *balaraŋpe* (or *balara nendadope*) *okohulan-kela* ? What date did you fix for the betrothal ? *nendako somārhulan-kīnā*, they chose Monday for my betrothal (or for the betrothal of my son).

*hula-n* etc., rfx. v., to do smth. on a stated day or date : *tisina alom sena*, *somārhulan-ge*me, do not go to-day, go on Monday.

*hu-p-ula*, etc., repr. v., to agree about a date for a common event : *nendakin somārhupulan-geana*.

*hula-q* etc., p. v., (1) of an action, to be done on a stated day or date : *jomanū somārhulan-qka*, let the banquet take place on Monday. (2) of a date, to be fixed on a certain day : *balara nehulan-akana* mente *tisina aŋumjada*, it is the first word I hear about the betrothal being fixed for this date (or being fixed at all).

III. adv., also like all other advs. of time, with the aff. *re*, (1) affixed to the names of the days in the week : *somārhula*, on Monday :

*margārhulan*, on Tuesday ; *būd-hulan-ge* goŋjana. (2) affixed to a dmst. or indf. adj. : (a) *nehula*, on the present day, on that day in the future, on a stated day : *bala cintara hobaoa* ?—*Nehu'a* hobaoa mente *kaiŋ aŋumakada*, when will the betrothal take place ?—I have not heard on what day ; *bala midh si tarikre hobaoa*.—*Nehula* hobaoa mente *tisina aŋumjada*, the betrothal is to take place on the 20th.—It is only now I hear that it is to take place on that day (on the future day just mentioned). (b) *enhula*, on that day in the past : *somārhulan-ko bākeda*.—*Enhulan* hobaoa mente *tisina aŋumjada*, they held the flower feast on Monday.—It is only now I hear that it was to take place then ; *enhulan* Rancire taio *kaiŋ taikena*, on that day I was not at all at Ranchi. (c) *nehula ci enhula*, on a stated day, exactly on what day : *ne candure bala hobaoa*, mendo *nehula ci enahula* mente *kaiŋ aŋumakada*, the betrothal is to take place this month, but I do not know the exact date. (d) *anhula*, the day before yesterday. (e) *okohula* ? *okohulan* ? On what day ? *okohulan* sen hobaoa *kā* mundijana, we do not know on what day we must go. (f) *okohula*, *okohulan*, *jāhula*, *jāhulan*, on some day or other, past or future ; on any day : in contrd., to *jaŋla*, *jaŋlan*, *ukula*, *ukulan*, on any future day, on some future day : *okohulan* hijupe, come on whatever day you like best. (3)

affixed to the adv. *musiq* (a) on some day not long ago; often syn. of *anhula*: nea holale irla enado *musiqhulara*. (b) *musiqhula*, *musiqhula*, *musiqra hula*, sometimes used instead of *musiqdin musiqdin*, once upon a time (past); the day will come when (future). (4) *usol* sometimes, like *din*, with the name of a df. day in the genitive case: eight days before or after: *birispaitra hulara hijua*, he will come on Thursday week; *ne hijuado ka, ora hijua gapara hulara hijua*, he will come a fortnight after to-morrow; *tisina* (or *tisina hulara hijulena*, he came eight days ago. Another construction must be used for a fortnight ago: *ne senqjanado ka, han senqjanara somarhulara hijulena*, he came on the Monday of the week before last; *ne senqjan pitrado ka, han senqjanara gapara hulara hijulena*, to-morrow it will be a fortnight since he came; *eimara hijulena*?—*Flan senqjan pitra tisiqhulara*, when did he come?—Exactly a fortnight ago. In all the above constructions *holahulara*, *tisiqhulara*, *gapahulara*, *meaqhulara*, may be used instead of *holara hulara*, *tisinqra hulara*, *gapara hulara*, *meaqra hulara*. (5) affixed to the name of an event taking place on the day in question *baqhulara*, *balahulara*, *gojqhulara*, etc. *balahulara cimina meromkope goqledkoa*? How many goats did you slaughter on the day of the betrothal?

**hula-doraa** I. adj., with *cij*, *hatear*, broken things, broken instruments,

collectively. Also used as adj. noun: *janjetan huladorakko menaredo omaime*.

II. trs., to break several long and hard things: *hatearke huladorakakala*.

*huladoraa-2* p.v., of several such things, to break or get broken: *huladorakakanga tinape*.

III. adv., with the afxs. *ange*, *ge*, *tan*, *tange*, modifying *rika*, *rikar*, same meaning.

*huladorakore* adv. of time, on the occasion of several long and hard things getting broken: *huladorakore janabu baiia monte ne diru palture dōakana*, this piece of timber has been set aside to repair things which may happen to break.

**hula-guagun** rflx. v., to render oneself similar to a torn leaf hood, i.e., to give way to despondency, to get disheartened: *dikujatiko mudeoko dukureoko hulaguaguna*, Hindus yield without reaction to the slightest sickness.

*hulaguagu* adv., with or without the afxs., *ange*, *ge*, *leka*, *tan*, *tange*, modifying *rikan*, same meaning.

**hula-keseq** Has. syn. of *toqkeseq* Nag. trs., to break smth. where it fits into another object, or to shut up a hole by breaking off level with it a piece of wood driven into it: *maile hulakeseqkeda*, he broke the arrow shaft level with the arrow head.

*hulakeseq-2* p.v., corresponding meanings: mail *hulakeseqakana*; *toqo hulakeseqakana*.

**hulduh** I. sbst., spreading and

## hulbuli

## hulia

luxuriant appearance of a plant or tree : ne daturā *hulduḥ* māte bagraōjana, the broad and dense appearance of this tree has been spoiled by cutting some of the branches.

II. *ladj.*, also *hulduban*, of plants and trees, not of creepers, spreading with dense foliage, in *cntrd.* to *lidilidi*, tall and slim though covered with dense foliage ; *gudara*, *jumkujumbara*, dense but not spreading ; *ladsalandi*, fast-growing, with slender branches and twigs ; *reperope*, covered with spare foliage ; *raparapa*, without leaves ; *raṣraṣ*, dead and dry : horarā *hulduḥ* daturā tangiitame. *Hulduḥ* is also used as *adj. noun.*

III. *intrs.*, in the *df. prst.*, of a plant or tree, to be broad and dense : ne daru *huldubhana*.

*huldub-g p.v.*, to grow in a broad mass of foliage : iḥbā kā *hulduboa*, *reperopege taina*, the *Woodfordia floribunda* is never a dense bush, it remains always sparsely leaved.

IV. *adv.*, with or without the *afx.* *ange*, *ge*, *ḡge*, modifying *daruḡ*, *hara*, *leḡ*, *patāreḡ* : ne pabita māge roalena, nādo *huldubange* daruakana.

*hulbuli* Nag. *syn.* of *kalagula*.

*hūli* Nag. *gāli* Hs. *syn.* of *huriāō*.

*hulj* Hs. weak form of *hulḡ*, *syn.* of *lukuḡ* Nag. I. *adj.*, with *ionḡ* *syn.* of *hulikan*, broom grass plucked, not reaped.

II. *trs.*, to pluck, or snap at a node, a haum, especially of broom grass : dolara jonḡ *hulite*, come let us go to pluck broom grass.

*huli-g*, *huli-go p.v.*, of broom grass

stalks, to be plucked or snapped at nodes : jonḡ purasa kā iroa, *huligoa*.

*hu-n-ulj* *vr. n.*, (1) the extent to which broom grass is plucked : *hunuliko* *hulikeda* ḡṭa saṇḡigoraṇḡ jonḡko cabala, they have been plucking so much the broom grass growing on the plot of thatch grass that there is none left. (2) the broom grass so plucked : nea okoeḡ *hunulj* <sup>2</sup> baḡgea, who has plucked this broom grass ? It is not sufficiently grown.

*hulia* (H. *hullār* ; Or. *hulhulī* ; T. *kulappam*) 1<sup>o</sup> *syn.* of *halagu a.* 2<sup>o</sup> I. *subst.*, official inquiries through the village watchmen, v.g., about a lost child, about the whereabouts of a criminal ; the offer of a reward for information, made by Government through the same channel : miāḡ hon jatraree *adjana*, enamente sarkār *hulīae* lagaōkeda.

II. *trs.*, with *kaji*, matter, as *d.o.*, to inquire officially about a certain matter : ne *kaji* sarkār *hulīakeda*.

III. *intrs.*, same meaning : miāḡ hon *adjana*, enamente sarkār *hulīakeda*.

*hulia-n* Nag. *refl. v.*, in the *pl.* only, to get together on the move after hearing a news or a rumour : saram rakabakana mente aṭum ānci sobenko *hulianjana*, having heard it said that a sambur had appeared in the vicinity, all turned out to hunt it.

*hulia-g p.v.*, (1) with *kaji* as *sbj.*, of a matter, to be inquired about officially : ne *kaji* *hulīaḡka*. (2)

imprsl., of official inquiries, to be made : jêlâte miaŭ hoŕo nirjana, enaraŝ soben mulire *hul'iajana*.

**hulia-ciŭi** sbst., an order of the Magistrate sent to the sub-inspector of police to have official inquiries made in the villages.

**hulia-darkās** sbst., a petition presented in court to have official inquiries made in the villages.

**hulia-kaji** sbst., (1) news which creates a panic. (2) the subject matter of official inquiries made in the villages.

**hulpu ulpu** Has. **hulsu** Nag. syn. of *ainaō* Nag. I. adj., with *jilu haiko, utu*, raw meat, fish or vegetables spoiled by a kind of fermentation because kept in a mass, not spread out, in contrd. to *mal*, used only of vegetables; *soŝa*, rotting, rotten; *basi*, of cooked things spoiled by fermentation; *poŭopotō*, of the spoiling meat of a whole animal kept without gutting : *hulpu jilura utupe omaŭina*, gorgodge soana, you have served me a stew made of spoiled meat, it has a rotten taste. Also used as adj. noun : *nekan hulpu kaina sukua*.

II. trs., (1) to cause to spoil as described : *jiludo poŭomtepe hulpu-keda*, you have caused the raw meat to spoil by keeping it tied in a bundle. (2) according to the belief of the Mundas, to cause a sore to suppurate more abundantly by tying it up : *gaō hul'pukere sondoro sirjaōoa menteko bistāstana*, enamente *purāsa kako tolona*.

*hulpu-n* rfx. v., last meaning : *gaōe*

*hulpunjana*.

*hulpu-ŭ* p. v., meanings corresponding to the trs. ; no *jilu aloka hulpuŭ*, rokage utnipe : *inia gaō hul'pujana* ; *gaōe hul'pujana*.

III. adv., (1) with or without the affs. *ange, ge*, modifying *soan*, to have a taste of spoiled meat. (2) with the aff. *ŭge*, modifying *dō*, *poŭom, taŭrika*, (so as to cause to spoil), *tolon*, (so as to render the sore worse).

**hulsa, hulsu** (Sid.) I. sbst., the act of rushing on horseback in the middle of a crowd : *ti-ina piŭre hulsa hobaoa menteko kajituna*, they say that in to-day's market somebody will drive his horse galloping into the crowd.

II. trs., (1) to drive a horse galloping into a crowd : *sadomko hulsa-jgire*, hoŕoko badākaōna, ente *jā nirbagejan hon bougainagenko sabi-ako menea*, the Mundas believe that when people (Hindus, emissaries of the rajahs, etc.) drive a horse galloping into a crowd, if, in the mad rush for safety, any child be left behind, they seize it and carry it off as a victim for human sacrifice. (2) to charge a crowd with a galloping horse : *jatrako hul'sakeda* ; *gadāl horokoe hul'sakedkōa*.

III. intrs., same meanings : *piŭre hulsaŕe hoŕoko badākaōna*.

*hulsa-q, hul'u-ŭ* p. v., (1) prsl., meanings corresponding to the trs. : *jatrare miaŭ sadom hul'salena* : *jatra tisina hul'saiana*. (2) imprsl., of such a gallop, to take place : *jatrare tisina hul'sajana*.

## hulsa

*hu-n-ulsa* vrb. n., the extent to which such galloping takes place: *hunulsako* *hulsakeda*, soben muli sadomko nir-barakeda, they have driven their horses galloping in all directions through the crowd.

**hulsu** var of *hulsa*.

**hulsu** Nag. (1) var. of *halsu*. (2) var. of *hulpu*.

**hulua-dulua**, **hulua-dulua** (Sad. *hulungdulung*) referring to loss of appetite and constructed like *hila*, of which it is a diminutive, except that it is not used as repr. v. and vrb. n., and that, as adv., it may take the affix. *ange*, *ge*, *qge*, *tan*, *tange*. Moreover, it is used fig. of a certain disgust or displeasure with the ways and conduct of people. In this meaning it is a diminutive of *hīa*, to despise, and is constructed like this word, with the same exceptions as above.

**huma** Nag syn. of *dal*, but only in the meaning of to beat sub. with a stick, and also sometimes in that of to thresh grains or pulses with a stick.

**humani**, rarely **umani** (Sad.; P. *zabāni*, verbal, by word of mouth) I. sbst, (1) syn. of *manjur*, consent: *barankira* *humani* *kā* *hobakre* *aṛandi* *kā* *hobaoa*, no marriage is possible without the consent of both parties; *umanii* *umanikeda* *ena* *sobene* *puraleredo* *ulṭasṭe* *siagi* *turoa*, he consented to so many things, that if he keeps all his promises the course of the sun will be reversed, i.e., that it is absolutely impossible for him to keep those promises. (2) an avowal:

## humani

*gunara* *humani* *kā* *hobajana*, *cileka-kira* *rajoa*, the fault has not been avowed, how can they be brought back to peace, i.e., as long as a fault is not avowed it cannot be pardoned by the offended party.

II. adj., (1) with *kaji*, words expressing consent or avowal: *humani* *kajile* *aṭumkeda*. (2) with *kami* an action promised or consented to: *humani* *kami* *ciām* *bagerāra-jada*? Why dost thou draw back from fulfilling thy promise?

III. trs, (1) to consent to sm'th.: *en* *kaji* *kale* *humanikeda*; *kaji* *kako* *humanikina*, they did not agree to my proposal; *dasikami* *kulikena* *kale* *humanikia*, he asked to become our servant, we did not accept; *om* *kae* *humanijada* he does not consent to give. (2) to avow; to acknowledge: *guna* *kae* *humanijada*; *rīṇi* *kae* *humanijada*, he does not acknowledge his debt.

IV. intrs., same meanings: *jetana-re* *kae* *humanitana*; *jetan* *kaji* *kae* *humanitana*.

*humani-n* rflx. v., same meanings: *dasindoira* *omaitana*, *mendo* *sāisi* *kae* *humanitana*, I offer to take him as my servant, but he refuses to become syce; *goāko* *ṭaṭkageko* *sabutikeda* *mendo* *aṣ* *kae* *humanitana*.

*hu-p-umani* repr. v., to consent on both sides: *kā* *hupumanikore* *kiria* *akiria* *kā* *calaḍoa*.

*humani-p* p. v., (1) to be consented to: *nekan* *kajiko* *aloka* *humaniṣ*; *en* *horo* *dasire* *kae* *humanijana*, they did not accept him as a servant;

isuiṇa kajikena mendo miadre raṭi kaina humanijana, I made many proposals, but was successful with none; ne urīṇa gonora humanijana, the price of this bullock was agreed upon; ne urī gel takatee (or takaree) humanijana; ne urīre gel taka humanijana, the price of 10 Rs. for this bullock was agreed upon. (2) to be avowed, acknowledged: guna kā humaniqtana enamente goāko kuliqtana, the fault is not avowed, that is why the witnesses are examined.

V. adv., with the afxs. *ange, ge*, modifying *kaji*: humanigee kajikeda, he consented, he avowed.

**humcaṇa**, **humcaḍ** 1<sup>o</sup> Nag. trs, to shake, or pull, with a jerk. See Appendix  
2<sup>o</sup> Has. intrs., of a swift stream, to turn sharply.

**humu** I. sbst, (1) dirt, filth, on the body or clothes: ne lijaṇe purage humu mena. (2) fig., moral filth, sin: capikṛe humu kā namgleka jeta manoa baṇgaia, there is no man from whose body some dirt will not come off, if he be washed, i.e., no man being scrutinized, is found without sin. (3) social uncleanness, fault against the caste rules: ne hoṛaṇa humu niminana poncoko dubjante tisina capigiriqtana, to-day's great panchayat is convened to clean this man from his social impurity and receive him back into the tribe. (4) meredra humu, syn. of meredra i, rust.

II. adj., (1) with *hoṛmo, lija*, a body or cloth actually dirty. (2) with

*hoṛo*, actually or habitually dirty. (3) with *jī, mon*, morally unclean, sinful. (4) with *hoṛo*, socially unclean, outcast: humu hoṛo tisinaḍo poncoko capiaminia. (5) with *mered*, rusty.

III. trs., (1) to make dirty, to soil: lijaṇe humukeda. (2) to soil one's conscience by sin: jī (or mon) alope hamuia, parcigee taṇka. (The conscience is personified). (3) to soil (i.e., to dishonour) the tribe by breaking its caste rules: kilikina humukeda, haruṇaṇkinape.

IV. intrs., in the df. pret, to be dirty, physically or socially; to be rusty: lija humutana; mered humutana.

humu-n rflx. v., to soil oneself physically, morally or socially: puragee humunjana; lijaṇe humunjana, he has dirtied his cloth.

humu-n p. v., to become dirty, or get soiled, physically, morally or socially; to become rusty.

hu-n-umu vrb. n, (1) the excess of the dirt: lijaḍo hunumu humujana, tite juṭilleka raṭi kā lelqtana, the cloth has become so dirty that it does not look as if one would like even to touch it with the hand, i.e., that one would not touch it with a pair of tongs; the cloth has become disgustingly dirty. (2) the cloth soiled: nea okoēṇa hunumu? Who has soiled this cloth?

**hundi-bā** sbst., name given to three plants: (1) syn. of *cañlibā*, *Jasminum arborescens*, Roxb.; Oleaceae. (2) *Porana paniculata*, Roxb.; Convolvulaceae,—the Bridal Creeper, a handsome climber with

softly white-tomentose, ovate-cordate leaves. From October to December, its large panicles of small flowers form beautiful pure white patches in the jungles. (3) *hurin hundibā*, *Jasminum Sambac*, Ait.; *Oleaceae*. (See under *aḷalbā*). The phrase: *hundibā daṭatema*, thou hast teeth as white as the jessamine flower, occurs in sacrificial addresses to Singbonga.

**hundi-boča** Has. **unḍiboča** Nag. syn. of *bokoboča*.

**hundi-bunum** sbst., a white-ant hill with a jessamine or bridal creeper growing on it: *hundibunumre uṇṇjanī bagantijana* (Asur legend), any one (of the Asur women) who fell on a white-ant hill with a jessamine creeper, became a *bagāṭti-boṇga*.

**\*hunḍa** Has. I. sbst., each one of the four packets of a few lbs. of meat sent, as a token of friendship, to the four neighbouring villages at the points of the compass, when in a certain village the bag of the annual great hunt (*pāgusera*) contains a sambur or other very large game: ne *hunḍa* Sarwada, Cendaḡuṭu, Tiṇḡirīa orḡ Seldate idīpe.

II. trs., to send such meat: jiluko *hundakeda*; saramko *hundakja*; *pāguseraraṣ saramjilu upun hatukole hundaaḷkoa*.

*hunḍa-ḡ* p. v., of such meat, to be sent: *pāguseraraṣ saramjilu upun hature hundalena*.

**hunḍa, hunḍa-haṭin** (Sad.) trs., or intrs., to divide the game killed

(amongst the several villages which took part in a common hunt) more or less proportionately to the number of hunters of each village. These afterwards subdivide (*haṭinruar*) their share amongst themselves: *hundaeabu nādo*; jiluko *hundakeda*; saramko *hundakja*.

*hunḍa-ḡ* p. v., of the game, to be divided among a group of villages after a common hunt: *hundakaṭinḡ-tanre misamisa eperara upunao*.

**hundi** (Or. *khōḍnā*) I. adj., (1) of things, gathered in a heap: *hundi sānre kaṭeako menḡkoa*. Also used as adj. noun: ne sān *hundiṛege jamatam*, put this firewood on the heap already gathered. (2) with *hoṛoko*, a group of people who are together, en *hundi hoṛoko ṛakom*.

II. trs., to gather; to collect; to put in a heap: *pasraḍakan busu hundi-tam*; *tebaakan hoṛoko jātarege hundikom*; sān *majaḍtorsako hundi-jada*, they are putting the pieces of firewood together as soon as they are cut.

*hundi-n* rflx. v., to assemble: *ragḡre kūḅko hundina*, if they be invited, many will come.

*hu-p-unḍi* repr. v., occurs only in the cpd. *ṛaḡhupunḍi*, to call each other tog ther.

*hundi-ḡ* p. v., to be gathered, collected, put or got together, put in a heap; to assemble: *busu miḍṭare hundiakana*, the straw is heaped up on one sid; sān kūḅ *hundiakana*, *goṭa jargile hobao*, much firewood has been collected, we shall have enough for the whole rainy season;

tisingapa ne pître kako *hundiqtana*, at present this market is little frequented.

*hu-n-undi* vrb. n., (1) the extent of collecting : *hunundi* hundiþe sãnko gota jargibu puraõuterõka. (2) the act of gathering : *hunundi* kape taũkakedape hanrenarekeda, you have not put the things well together, they are lying about. (3) the things collected ; a concourse of people : ne sãn aþa *hunundi* ci ? Is it you who collected this firewood ? pan-cãit mente kajilena, nãjaked horokoa *hunundi* kã lelqtana, there is to be a panchayat, but up till now no gathering of the people is seen. Also used adjectively in this meaning : nea ci aþa *hunundi* sãn ? *hunundi* horoko kako lelqtana nã-j-keq.

III. adverbial afx. (1) to such prds. as are susceptible of being made to connote a gathering : *raqhundi*, to call together ; *harhundi*, to drive together ; *gqhundi*, to gather by carrying ; *auhundi*, to bring together ; *lelhundi*, to wait and see that things are gathered ; to hoard money ; *uqhugdi*, to think over a question under all its aspects. (2) to other prds. where the idea of collection is not meant but merely a plurality : daruko *mqhundiqtana*, they are cutting down a number of trees ; taktabu *hãhundiqt*, let us saw a number of planks ; inkua gunaina *lelhundiqedci* kã sukukĩna, seeing them guilty of many offences, I was displeased ; erana *aiumhundioked* nãdo dasinina hoka, I have received

many a scolding during my time of service, but I am going to stop being a servant ; *hẽhundiakedae*, he said yes the whole time (in listening to a tale, in affirming everything, in agreeing to all proposals) ; *kãhundi-kedae*, he said no to all proposals ; he denied everything.

*hunj-tor33* trs., to gather things in proportion as a certain action goes on : sãn majaqlõge *hundi-torsaepe*, as soon as each piece of firewood is cut put it with the rest.

*hundi-torsa-u* rflx. v., to assemble at once, whilst the order or invitation is still going round : hukum-jadlog-ko *hundi-torsanjana*.

*hundi-torsa-q* p. v., to be gathered in proportion as a certain action goes on : sãn majaqlõge *hundi-torsapka*.

*hundur-daru*, *hunru-daru* sbst., *Wendlandia tinctoria*, D C. ; *Rubiaceae*,—a small crooked tree with opposite or ternat, leaves and small white flowers in dense terminal panicles. This tree is the *tila* of the Santals ; what they call *hundrõ* is the *tila* of the Mundas.

*huni* Nag. sbst, a rat, general term applied to the *kaþea*, *gũru* and *cdãria*, not to the *bhũs*. In Has. the term is sometimes applied in jest to the *huti*.

*huni-barduliq* Nag. syn. of *kaþea-barduliaq* Has. sbst., the Nose-leaved Bat, *Rhinolophus* sp. Its body is about the size of a rat.

\**hunicaqlom-enę* Nag. syn. of *cuþucaqlomenę* Nag. *cybuluqunur*, *buluqunur* Has. sbst., the 'rat's tail' game, the 'mouse tail' game,



the 'little heap of salt' game, a game played by small children. One of the players raises a ridge of sand, less than a foot long and 4-5" high and broad. In this he hides a piece of *carī* (split bamboo) like a match or a little longer. Meanwhile another player is kept with his eyes covered by the hands of a companion. When he is released, he has to guess and spread his hands with interlaced fingers across the part of the ridge where he thinks the *carī* is hidden. If he has guessed right, he takes up the *carī* imbedded in a handful of sand. His eyes are then covered by the hands of the first player who, standing behind him, thus leads him away. Again and again he asks: "Sukurigôfâina tebakeda? Have I reached the pigsty? For answer he gets several times: "Auri! Not yet!", until at last the answer is: "Handeq-keḍkurkeḍ. I have shut it". Then, without the hands being taken from the eyes, both take a sitting posture, the handful of sand is deposed on the ground, both rise and retrace their steps. When they are back to the starting point, the one who has put down the handful of sand, his eyes being now freed, has to find it back and get hold of the *carī*, before he can take his turn of hiding the latter in the ridge.

**Huni-purti** sbst., name of a subscept of the *Purti* clan. See under *kili*.

**honjar** Nag. var. of *honjar*.

**hupundi** Nag. rare var. of

*hupuri*.

**hunru-daru** var. of *hunduraru*.

**hura-hura** (Sad.) onomatope, I. sbst., the deep sound made by a bee or fly humming or buzzing in some vessel or hole; or made by smth. hollow swung round at the end of a string or stick: ne caṭure *huraḥura* aiumḡtana.

II. adj., with *sari*, same meaning.

III. trs., to cause a cavity to produce such a sound: miaḍ hurum-suku oṭui *huraḥurajada*; miaḍ hon baṣarkedei tumbae *huraḥurajada*.

IV. intrs., (1) to produce such a sound: unḍu bitarre hurumsukuko *huraḥurajada*; tumba *huraḥurajana*. (2) of the ear, to buzz: aiñḡ lutur *huraḥurajana*. (3) syn. of *kalkol*, imprsl., with inserted prsl. prn., to have a buzzing in the ears: lutur *huraḥurajaiña*.

*huraḥura-en* rflx. v., of bees or flies, to hum, drone or buzz in a cavity: unḍure hurumsukuko *huraḥura-entana*.

*huraḥura-ḡ* p. v., of a vessel or hole, to be made to produce such a sound: caṭu *huraḥurajotana*.

V. adv., with or without the affxs. *ange*, *ge*, *ḡge*, *tan*, *tange*, also *hura-leka*, modifying *sari*, *ra*, *rika*, *rikan*, *aïum*.

**hura-kura**, **hura-kura-ḡur** sbst., *Micropodrix blewitti*, the Eastern Painted Bush Quail. Its name is derived from its call: a single loud note often repeated.

**hupaḍ** var. of *opaḍ*.

**bupu-daru** (Sad. *galgal*) sbst., *Cochlospermum gossypium*, D C.;

Bixineae,—the Yellow Cotton-tree, 50' high, with large yellow flowers, and young leaves larger than the adult ones. The leaves are digitately lobed and the tree has yellow juice. This most beautiful tree flowers in the hot season when it is leafless.

**hur, hur-cêrê** syn. of *gandagarur*, *garur*, *garura*, sbst., *Leptoptilus argala*, the larger Adjutant Bird of India.

\*The Mundas have several legends about the adjutant bird. 1° In one of their creation stories it is said that, when Singbonga had prepared the earth, then the *hurcêrê* laid an egg, and out of this a boy and a girl were hatched, and these were the first human beings; from them all other men are descended.

2° They say that formerly the Mundas held the egg or its shell in their hands when they had to swear an oath.

3° Some Mundas say that the adjutant lays only one egg in its whole life; others say that it lays every year two eggs, giving birth to a cock and a hen.

4° An old Mundari legend says: Once upon a time an adjutant was flying over an Asur settlement and dropped the snake it was carrying. This fell just before an old Asurain and bit her. Then there was great consternation in the whole camp and they said: "Where shall we now find a remedy?" In the camp there was a tame mongoose. When it saw the snake it jumped on it and killed it. In the fight the snake

bit also the mongoose. Then this one ran about, stopped at a certain herb and sniffed at it and was cured. Then they made the old woman also sniff at the same herb and she too got cured. Finally the mongoose bit the snake into seven pieces and ate the central piece. This middle portion, so the Mundas say, stands for the stomach of a man, in which snake poison is supposed to be most active.

5° Since the adjutant is a snake-eating bird, it is supposed to possess mysterious powers against the bite of these reptiles. Therefore the venom "sweepers" (*biziq horoko*) invoke it in their incantations. These incantations are generally in the Sadani language. The first of the following is sung at the beginning of the process, when the venom is "swept" downward from above the wound; the 2nd is sung in the latter stage, when the poison is "swept" from the wound towards the extremity of the limb.

(1) Jahâ jahâ, garura,  
Sunu tohore, bahira' minjur!  
Chhekala bik.

Wherever thou mayest be, O adjutant, Listen, thou deaf peacock! The poison is checked.

(2) Upre dekho, Maire.  
Gandagaurak chhauwa;  
Hethe dekho, Maire,  
Bishnaurak chhauwa,  
Bishnaurak chhauwa.  
Eko khandâ khaeke;  
Cheko khandâ karale.  
Patwari dohai!

Look up, O Mother (i.e., Goddess of snake bite poison), At the offspring of the adjutant; Look down, O Mother, At the mongoose offspring, At the mongoose offspring. One piece has been eaten; Six pieces have been made whole. Mercy from Patwari!

The mongoose when killing a snake is supposed to bite it into seven pieces eat one of these, and join together the six others which unite and form a new living snake.

60 The following is a current tale: In a certain village there lived a poor old lone widow. When the harvest had been brought in she used to go to the threshing floors of the rich people and to the places where the straw was stacked and gathering the rubbish left there, she winnowed it, and lived by daily cooking what she thus found. One day an old woman of a rich family, going for a walk, came to the house of this widow. She was invited by her to partake of the rice and stew she had cooked. Then she ate and asked the widow: "Of what kind of paddy hast thou cooked this? It is very tasty". The poor widow answered: "Wearing a rag as cloth I go to the threshing floors of the rich people and to the spots where the straw has been stacked and there sweeping together the rubbish and winnowing it, I get from it small and large grains of all kinds. These are very tasty". Then the rich woman said: "In my house the rice of paddy two or three years

old, does not taste well. How can I too get such tasty rice as thine"? She answered: "Do thou also don a rag, take a basket and a winnowing shovel like myself, and going to to the places where rice has been threshed and straw stacked, sweep together the rubbish, winnow it, and thou wilt have the same kind of paddy as myself. Take it home and cook it, thou wilt find it very good". The rich old woman went home, donned a rag of old cloth, took a basket and a winnowing shovel, went to the threshing ground and to the spot where the straw is stacked, swept together the rubbish and kept winnowing the whole day long, but got no paddy out of it. At sunset, quite tired out by the work, she said: "In my house paddy and pulses are rotting and this old woman has deceived me. I feel ashamed and shall not return home". She then invoked Singbonga in these terms: "O Singbonga, my father, show me a way to find a living"! Then Singbonga answered her: "Thou wast not satisfied with riches, therefore remain in poverty". And he turned her into an adjutant bird.

**huraq** and derivatives, syns. of *huduma* and derivatives.

**hür-baget** syn. of *hürken pada*, trs., of a horse or bullock, to kick at smb. with a loud *hür* sound: *sadom hürbagelkîna*.

*hürbagel-q* p. v., to be kicked at as described: *hürbagellenae*.

**huncundiaq** Cfr. *harcondedq*, I. adj.

with *bŋ*, a close-cropped head which looks pointed at the top: *iniŋ bŋ hircundiaŋgea*. (2) with *hoŋo*, a man with such a head. In this meaning it is also used as adj. noun, with or without *bŋ*: *miad hircundiaŋ* (or *hircundiaŋbŋ*) *hiŋtana*. *hircundiaŋ-q* p. v., in the prf. past, (1) to have such a head: *hircundiaŋadkanae*. (2) of a head, to be such: *iniŋ bŋ hircundiaŋadkana*.

II. adv., with or without the affxs. *ange*, *ge*, modifying *lclq*: *hircundiaŋgee* *lelqtana*.

**hurdaŋ** I. sbst., also *hurdaŋteŋ*, syn. of *huturtulaŋ*, a sling: *hurdaŋ aintaŋe banoa*.

II., trs., (1) to hurl a stone or pebble by means of a sling: *diriŋ hurdaŋla*. *diriŋ hurdaŋkiŋa*, he slung a stone at me. (2) to swing round and round smth. attached to a string to turn in the following way one or several pieces of lime for chewing with tobacco: the pieces of lime-stone, together with a piece of live coal, are tightly wrapped into a length of straw rope, and this bundle, attached to a string 5-6 long, is rapidly swung round and round above the head: *gaŋiŋa hurdaŋkeda*. (3) to swing a child round and round holding it by the hands: *de*, *hurdaŋiŋme*. (4) instead of *hurdaŋbaŋi*.

*hurdaŋ-en* rfx. v., in gymnastics, to twirl oneself round and round a horizontal bar, or at the rings.

*hu-p-urdaŋ* repr. v., to sling stones or pebbles at each other: *huturtulaŋtekin* *hupurdaŋjana*.

*hurdaŋ-q* p. v., meanings corresponding to the trs.: *miad eskar diri hurdaŋ'ena*; *diriteŋa hurdaŋ'ena*; *gaŋi aŋri hurdaŋoa*; *soben honko paŋipaŋiko hurdaŋ'ena*; *ente rokagee hurdaŋ'ana*.

**hurdaŋ-baŋi** trs., to catch smb. by the arms and fling him down: *hurdaŋbaŋikŋae*.

*hurdaŋbaŋi-q* p. v., thus to be flung down.

**hurdaŋ-biriŋ** syn. of *hicibiriŋ*.

**hurdaŋ-kuca** (1) Nag. syn. of *berberaŋ*, to feel giddy. (2) Has. syn. of *hurdaŋkuta*.

**hurdaŋ-kuta** trs., to twirl or swing round and round with great velocity.

**hur-hon** sbst., a young adjutant bird. Note the saying: *hurhonlekam esekargea okoe boroamea*? Thou art alone like a young adjutant bird (i. e., thou art an only son, thou hast no brothers), nobody fears thee. The same idea is expressed by: *kaŋsomredlekam esekargea, okoe gasaŋmea*? The cotton plant has a taproot, and it is said that adjutant birds have only two eggs in their nests, from which are bred a cock and a hen.

**hur-hur** (Sad.; T. *ura-kka*, to blow tempestuously; H. *hurā-hurī*, in a wrangle) var. of *harhar*, strong wind.

**hurhuria**, **hurhuria-sēŋā** see Appendix.

**hürken** the frequentative of which is *hürhür*, adv., (1) modifying *pada*, syn. of *hürbaget*: *sadom hürkene padaliŋa*. (2) modifying *biriŋ*, to jump up and go away:

## hurkubura

## hurla-baŕa

jāruī hijūlena, kaji kã sukukjci  
*hūrkenē* biridjana, he came for a  
 chat; not liking the conversation he  
 jumped up and went away.

**hurkubura** I. adj., with *doba*,  
 a small pool deeper than broad,  
 or a natural pit full of water. Also  
 used as adj. noun, in cntrd. to  
*dumkudumku*, *durkudurku*, a round  
 pool, some 30' diam., with water  
 rising at least to a man's waist;  
*ikir*, a large pool of similar depth;  
*toŕar*, a long or oblong pool, not  
 necessarily so deep; and *sokodoread*,  
*sokodored*, a little pit, say 1' broad,  
 at the bottom of a waterway or  
 stream.

II. trs., of water (personified) to  
 excavate a deep little pool: neskan  
 jargi apitã garae *hurkuburaŕakedi*,  
 the last heavy rain has caused the  
 formation of three deep little pools  
 in the bed of the river.

*hurkuburaŕa-q* p. v., of the ground,  
 to be excavated by water in the  
 form of a deep little pool: salangi-  
 āte uŕtan dāte ote *hurkuburaŕaqa*.

III. adv., with or without the  
 affxs. *ange*, *ge*, *qge*, *tan*, *tange*,  
 modifying *doba*: *hurkuburaŕage*  
*dobaakana*; *dã* *hurkuburaŕaqgee*  
*dobaakada*.

**hurkunda** Cfr. *herkenda*, in dis-  
 pleasure or jest, syn. of *dundula*.

**hurla**, **hurli** I. sbst., the act of  
 cutting or striking sideways with  
 a sword, axe, etc.: miŕ *hurlatege*  
 opade oŕkeda, he cut a sapling in  
 one side stroke.

II. trs., (1) to strike sideways with  
 an axe, sword or *tonq*; taraŕiŕi

*hurlakeda*, mendo kae ŕõkĩña, he  
 swung his sword for a side stroke  
 but missed me. (2) to cut saplings,  
 brambles, grass, by a horizontal  
 stroke of an axe, *tonq*, iron blade  
 or stick: opaŕko *hurlagiritam*.  
 (3) to swing the leg sideways:  
 kaŕae *hurlala*. (4) syn. of *ŕapa*, of  
 buffaloes, to butt or hit with the  
 horns, sideways: keŕa dirĩae  
*hurlaleda*, kae ŕõkĩña; dirĩatee  
*hurlakiña*.

*hurla-n* rflx. v., two last meanings:  
 kaŕae *hurlantana*; en keŕa konŕare  
 dirĩae *hurlantana*.

*hu-p-urli* repr. v., to strike at each  
 other sideways with axes or swords:  
 kapitekiñ *hupurlajana*.

*hurli-a* p. v., meanings correspond-  
 ing to the trs.: kapi misage *hurli-  
 ajana*; goŕara soben suŕako *hurli-  
 akana*; amaŕ kaŕa senjaŕe janaŕ  
 enkage *hurliou*; dirĩae *hurlalena*;  
 dirĩatee *hurlalena*.

*hu-n-urli* vrb. n., (1) the violence  
 of such a stroke: aleŕ keŕa miaŕ  
 sadom *hunurlae* *hurlali*, lãlãĩtee  
*tiraragiri*jana, our buffalo butted  
 a horse with such force that the skin  
 was torn along a line over the belly.  
 (2) the act: misa *hunurlate* kaina  
 oŕkeŕci, barsaina *hurlala*, not succeed-  
 ing in cutting it in one side stroke,  
 I struck twice. (3) the things cut  
 by side strokes: neado amaŕ *hunur-  
 lako* ci? Are these the saplings thou  
 hast cut?

**hurli-baŕa** same as *hurli*, but to  
 right and left; not used in the repr.  
 v., and without vrb. n. Note (1)  
 the saying: kula nirjante kapiŕ

## hurli

*hurlabaralana*, when the tiger has run away, [he brandishes his axe, i.e., when the mischief has been done, and it is too late, then only does he take the measures that should have been taken before. (2) the jests in which *hurlabaya* is used to describe the gait of long-legged people.

**hurli** syn. of *bokorlundži*.

**hurli** syn. of *cuțuarg, cuțulutur*.

**hurliu** Nag. var. of *hurla*.

**hurlusi** var. of *horalsi*.

**hurmaț** Nag. (Sad). syn. of *rumțaț* Has. (both words evidently come from the same root) I. sbst., the condition of being still a bachelor when no more young : ne *horodo hurmațree arandilena*.

II. adj, (1) with *koṛa*, a rather old bachelor (about 30-40 years old). Also used as adj. noun : he *hurmaț, jatra nel kam sena*? Note the saying : *hurmaț koṛa ađ jonđam kuṛi țaṁkagekiṇa juṛioa*, they are well matched, they are both rather old. (2) with *haram*, a fat and strong man. (3) with *keṛa*, a fat and strong buffalo.

III. trs., of parents, to neglect arranging a marriage for their son so that he becomes a rather old bachelor : *hontaēe hurmațendakedia*.

*hurmaț-en* rflx. v., of a young man, to refuse marriage so long as to remain a bachelor until no more young : *kuṛi dōimele metaitana, aegoe hurmațentana*.

*hurmaț-q* p. v., to become a rather old bachelor : *dindategee hurmațakana* (*dindatege*, without marriage, is redundant).

## hurtaṇ

**hurpa** I. adj., (1) with *caṭu* and other necked vessels, or bottles, having the upper part broken off at the neck. (2) with *țuṛki* and other baskets, having the rim gone. Also used as adj. noun in both meanings. II. trs., (1) to break off at the neck the upper part of a vessel : ne *caṭu cilkape hurpakeda*? (2) to break off the rim of a basket : *țuṛkiṭ hurpakeda*.

*hurpa-q* p. v, corresponding meanings : *hurpaakan ținădo menă ci*?

**hurr** ! var. of *hirr* !

**hurr** onomatopoe of the whizzing of a stone through the air and of a stick thrown sideways. It is constructed like its frequentative *hurr-hurr*. The corresponding adv., is *hurken : hurken okoe teraulă*? Who sent a stone whizzing this way ; *miaḍ diri hurken paromjana*, a stone passed whizzing through the air. This adv. may be used prdly. with the addition of the copula *a* : *diri hurkena*, a stone whizzed through the air. The advs. *hurleḍa* and *hurkenhurken* are frequentative forms.

**hurr-bagel** trs., (1) to send a stone, or a stick (thrown sideways), whizzing through the air, in ontrd. to *hkoḥbagel*, to send an arrow whizzing : *diriṭ hurrbagelkeda*. (2) to hit with such a stone or stick : *diritee hurrbagelkiṇa*.

*hurrbagel-q* p. v., corresponding meanings : *diri hurrbageljana* ; *diriṇa* (or *diriteṇa*) *hurrbageljana*.

**hursuli** Nag. var. of *horalsi*.

**hurtaṇ** Nag. *burtulan, buturtu-*

laa Cfr. *hurda*, I. sbst., a sling (Pl. IV, 4): *hurtula* sabakada.

II. trs., to sling, to hurl a stone by means of a sling: diri hurkene *hurtula*keda; diri (or diritee) *hurtula*kina, he slung a stone at me.

*hu-p-urta*, etc., repr. v., to sling stones at each other: irrepetanre bar a haturen hořoko *hupurtula*jana.

*hur* -*q*, etc., p. v., (1) of a stone, to be slung: api diri *hurtula*jana. (2) to be aimed at with a sling: miđ hořo *hurtula*jana. (3) to be hit or knocked down with a stone slung: api uli *hurtula*jana; miđ hořo bōree *hurtula*jana.

*hu-n-urta*, etc., vrb. n., (1) the number of fruits knocked down with a sling: *hunurtula* hurulakeda mođ turakinter uli uigleda, he used his sling so well that he filled a basket with the mangoes he knocked down. (2) the fruit knocked down: ne ulido soben amā *hunurtula*ci? Is it thee who hast knocked down with thy sling all these mangoes?

**hurul-hurul** Has. *suřul-suřul* Nag.

I. sbst., (1) any draught of air, in cntrd. to *hořoğo*hořoğo, a draught through a small hole: *huruihurui*re alom duba. (2) sometimes, a cold wind: ne toana hon *huruihurui*ree nirbařajada! ruakorem tōrea, thou naughty child, if thou get fever thou wilt know what it means to run about naked in the cold wind.

II. adj., with *hořo*, same meanings: *huruihurui* hoēore alom taia, *manda* nāma, do not remain in the draught,

thou wilt catch a cold (litly., a cold is caught by do ng so).

III. trs. of a draught of air, or, sometimes, of a cold wind, to blow on smb: cařirea gitikena, mođnida hoēogee *huruihurui*kina, I slept in a shed open to the wind on two sides.

IV. intrs., (1) of the wind (personified), to blow in a draught; to be cold: ne ořare hoēo *huruihurui*jada, there is a draught in this house; tisiadoe *huruihurui*jada, there is a cold wind to-day. (2) imprsl., with inserted prsl. prn., to feel a draught: *huruihurui*jina purage, eřasare duba.

*huruihurui*-n rfx. v., to be wilfully in a draught: alom *huruihurui*na, hedere taiaime.

*huruihurui*-q p. v., (1) to be in a draught: kacipe *huruihurui*qtana? ne pořaka kape tapakesedjada; ne pořakate janađ hořoko *huruihurui*oa. (2) of a house, to be traversed by a draught: ne pořakate janađ ořa *huruihurui*oa. (3) of the air, to become a draught, i.e., to blow in a draught: ne pořakate janađ hoēo *huruihurui*oa.

V. adv., with or without the affs. *ange*, *ge*, *qge*, *tan*, *tange*, also *hurui*-*kenhurui*ken, *hurui*leka, modifying *hořo*, *rika*, *ařakar*. It may also modify *bolo*, *hijy*, when the sbj. is *hořo*.

**hurum-hurum** syn. of *rumjuly*, *ruřjuly*, I. trs., to crowd smb.; to press round smb.: pařkini samporoakana, mendo hořoko *hurumhurum*kina, enamente pařki kae itujada, the sword dancer is dressed and ready,

but he is in the press of people and cannot perform the dance.

*hurumhurum-en* rflx. v., to crowd together; to jostle each other: alope *hurumhurumena*.

*hurumhurum-q* p.v., to be crowded by people; to have people pressing around one: paikini *hurumhurumakana*, paiki kas itujada.

II. adv., with or without the afxs. *ange*, *ge*, *oge*, *tan*, *tange*, also *hurumleka*, modifying *nurur*, *tiagubur*, *rika*, *rikan*, *rikaq*.

**hurumkuq** I. adj., (1) of vessels and baskets, having a bowl-shaped body much broader than the narrow mouth, in contrd. to its diminutive *komkom*, somewhat broader than the mouth; *cahacaka*, plate-shaped; *ceceqkelg*, saucer-like; *tututuru*, cup-like, deeper and with broader mouth than the ordinary *cipi* or brass bowl: soben caçu *hurumkuqgea*; *kaca hurumkuqgea*, *kancido komkomgea*. Also used as adj. noun, but only in the case of a *teôq*, these grain measures not being uniform in shape: ne *hurumkuq* kiriaeme. (2) with *huarq*, a pit broader inside than at the mouth. Also used as adj. noun: *hurumkuqree sajujana*.

II. trs., to make a vessel or basket in the shape described: *kaca huria-gem hurumkuqkeda*, thou hast made the *kaca* basket too broad at the mouth.

III. intrs., in the df. prst., to get, to be made in, the shape described: *huria-ge hurumkuqtana*, *kā tañ-kaca*.

*hurumkuq-q*, *hurumkuq-gg* p.v., to be made in this shape; to get this shape: *ogge hurumkuaggkam huria-nejada*, let the mouth be made narrower, thou makest it rather broad.

IV. adv., with the afx. *ange*, *ge*, *oge*, *ggge*, modifying *bat*, *le*, *q*.

**hurumsuku** connected with either *hurumhurum* or *hururqhururq*, subst., (1) the Indian Bee, *Apis indica*, (see contradistinctions under *dum-bar*): *nili hurumsukuâtee maraqa*, *dumbar huriaq*; *huriauternjido terom*; *niliqo ogq dumberko koto-reko daea*, *hurumsukuko ogq teromko kukuru kâre undukoreko dâea*; *hurumsukuko sekerage kako tûna* the Indian bee, if left alone is not aggressive: *he saçadea rgea*, *sariña*, *saçadea*, enad *sarigukan-reko hururqhururqea*, *eskareskareko pêpêea*, the sound made by the Indian Bee when it is excited and sits fluttering its wings, is thought by the Mundas to be made not with the wings but with the mouth, and is described by the terms *ra*, *sari* and *saçad* or by the onomatopes *hururqhururq*, of numerous bees, and *pêpê*, of a single one. The sound of their flight is denoted by the onomatope *roqroq*; *orare holojan hurumsukuko caçuteko haruqkekoateko asulkoa*; *inku urunabolomente hurialeka caçuko byta*, when a swarm of Indian bees enters a house people cover it up with a pitcher and keep it; a little hole is bored in the bottom to serve as outlet. N. B. This contradicts the assertion.



read at the end under *dumbur*. (2) in the pl., syn. of *hurumsukudā*: *hurumsukukom jomkoa ci?* Wilt thou eat a piece of honey-comb?

**hurumsuku-dā** sbst., the honey-comb of Indian bees, or a piece of it, even when it contains no larvae, but only honey.

**hurumsuku-rasi** sbst., honey expressed from the comb of Indian bees.

**huruz-huruz** (Sad. *hururāek*) onomatopoe, I. sbst., 1<sup>o</sup> syn. of *rumjuly*, *ruzjuly*. 2<sup>o</sup> the sound made by numerous Indian or *dumbur* bees when they sit fluttering their wings: ne duture *huruzhuruz* ašumotana, *burumsukuko ciā kape pūjadkoā?* The sound of Indian bees is heard in this tree stump, why do you not cut out their nest with an axe? (2) fig., of men, syn. of *rugumrugum*.

II. adj., with *sari*, *ra*, *sažad*, same meaning.

III. intrs., (1) of many bees together, to produce this sound: *hurumsukuko undureko huruz-huruzjoda*. (2) fig., syn. of *rugumrugum*.

*huruzhuruz-en* rflx. v., same meanings.

*huruzhuruz-g* p. v., imprsl., of this sound, to be produced: *huruz-huruzotana* ne undure.

IV. adv., with or without the affs. *onge*, *ge*, *oge*, *tan*, *tunge*, also *huruzlika*, modifying *ra*, *sari*, *sažad*, *rikan*.

**huram-daru** var. of *huamdaru*.

**huraz** Cfr. *huan* and *horaz*, sbst..

the pool under a waterfall in the forest: *apeā birre huraz monā ci banoa?*

*huraz-g* p. v., imprsl., of a 'pool, to be formed under a waterfall in the forest: *aleā birre midta hurazokana*.

**hurad** (Or. *hurābū'anā*) I. sbst., the act of practically forcing smb. to go somewhere: *iniā huradtele hijuakana*, he pressed us to come to you.

II trs., to urge or force to go or come: *ju, en honko huradkom*, enanauteko dubakana, kamitekoka.

*bu-p-hurad* repr. v., to urge each other: *enanaute hapeakanko taikena*, eranaledkociko *hupuradlana*.

*hurad-g* p.v., to be urged or forced to go or come: *sobenko baba irteko huradjina*.

*hu-n-hurad* vrh. n., (1) the number of people forced to go or come: *hunu-rad huradkom*, miađ *rafi alokako sarego* (2) the act: *hunuradleo kakoā, cikakore baiua?* Even when strongly urged they refuse to come, how shall we manage them? (3) the people urged or forced: *niku iniā hunuradkoge hijutana*, here come those he has urged.

**hūri** Has. var. of *huhuri* Nag.

**huri** Has. var. of *huriq*.

**hurīd-tukīd** I. sbst., (1) onomatopoe of one of the calls of *kokoŋomaraq*, *koŋgoŋomaraq*, the Yellow-wattled Lipwing, *Sarciophorus malabaricus*. (2) name of the bird itself. On account of two other ways of calling, it is named also *kurituku* and *horētud*.

II. intrs., to utter this call: *miađ koŋgoŋomaraq hurīdtukīdkeđa*.

## huřia

*hurid̄tukiđlan* adv., modifying *ra*:  
kon̄goťomara *hurid̄tukiđlane* rajada.

**huřia** Has. **huđia** Nag., small, little, few, etc. constructed like its intensive *huđuri*, which see. The rfx. form *hurizen* is moreover used (1) in reference to age in the meaning: to consider oneself younger, to pose as younger, or to act as if one were younger, than one really is. (?) like *licuren*, as sbst., to denote humbly, and as prd. in the meaning: to humble oneself, (*licuren* properly means to recognize and avow one's weakness or one's fault), in contrd. to *đalađn*, to render oneself notorious, to spoil one's reputation, by bad behaviour; *hinen*, to despise oneself; *hinen*, *h̄nrikan*, to render oneself contemptible, to court contempt or disapproval; *posđran*, to submit weakly to persecution and ill-treatment; *tegalataren*, to let oneself be trodden down, to act with utter servility; *lataren*, to take physically a position lower than that occupied by another, to let oneself be vanquished in an argument, to give in to an argument. The true Mundari word for pride, to show pride, to be proud, is *ukara*, *ukaran*; the term *mamaraz̄*, *mamarazen*, introduced by Missionaries, is not understood in this meaning by non-Christians.

**huřia aru** sbst., general name for the various forms of *Dioscorea pentaphylla*, Linn.; Dioscoreaceae: *hasersaz̄ga*, *bařarsaz̄ga*, *itulađ-saz̄ga*, *jatařarsaz̄ga*.

## huřia ɟuđumurj

**huřia ařik̄ir** sbst., *Asparagus racemosus*, Roxb.; Liliaceae. See under *ařik̄ir*.

**huřia bařat** sbst., the Little Button-Quail, *Turnix dussumieri*.

**huřia burumađ** sbst., a densely tufted dwarf and thorny bamboo, 4-5' high, said to be found in the jungles.

**huřia carpanđu** syn. of *korac̄u*.

**huřia ca-omařa** sbst., *Marsilea minuta* Linn.; Marsileaceae,—an aquatic herb growing at the edges of ponds and in rice fields. It has four-lobate generally floating leaves. It is used as a potherb.

**huđia ciřaka** Nag. var. of *huliřa ciřaka*.

**huřia ciru** sbst., *Imperata arundinacea* Cyrrill.; Gramineae,—an erect perennial grass with leafy stems and solid internodes.

**huđia culařa** Nag. syn. of *huřia donđosa* Has. sbst., the Grey Hornbill, *Lophoceros bitorstris*.

**huřia ɟemđem** sbst., name of three aquatic herbs: (1) *Monochoria hastata* Presl.; Pontederiaceae,—an aquatic herb with radical, not floating, hastate, sagittate or cordate leaves, and long-pedicelled flowers in the axil of the one solitary cauline leaf. (2) a depauperate form of *Monochoria vaginalis*, Presl. See *ɟemđemora*. (3) *Sagittaria sagittifolia*, Linn.; Alismaceae. See *ciariara*.

**huđia ɟhonđos** Nag. syn. of *huđia culařa*.

**huřia ɟimbu** syn. of *hon ɟimbu*.

**huřia ɟuđumurj** sbst., *Xyris pau-*

ciflora, Willd.; Nyriceae, a small tufted aquatic herb with narrow linear radical leaves, 3-8" long, and small flowers hidden in the bracts of a dark-brown head, terminal on a leafless scape.

**huria ere** sbst., the Pigmy Woodpecker, *Jynx picus Hardwickii*, smaller than a sparrow.

**huria etekē** sbst., *Euphorbia nereifolia*, Linn.; Euphorbiaceae. See under *etekē*.

**huria gelekatedo**, **huria lekatedo** opposed to *maria* in another clause of the same sentence: in proportion to, for the size of: ne kudlamra hōmo *huria gelekatedo* bō purā maraagea, the ring of this hoe is too large compared to its blade, Itly., is very large though its blade is small; ne hake maraagem bōkeda, hōmo *huria lekatedo*, thou hast made the ring of this axe too large for the blade, Itly., thou hast made this axe large-headed though its body is small.

**huria gugura** syn. of *pirijiri*, *maria pirijiri*, sbst., *Crotalaria mysorensis*, Roxb.; Papilionaceae,—a much-branched herb, 1-2' high, with long, dense, spreading hairs on the stems and branches, linear-oblong obtuse leaves, and yellow flowers in terminal racemes.

**huria hada** syn. of *birhuda* sbst., *Plemonium margaritiferrum*, Schott; See *birhuda*. See *hada*.

**huria hada daru** sbst., *Solanum* ... Linn.; Solanaceae, see *kan-*

**huria hada** syn. of *ototasa*, ...

sbt., *Equisetum diffusum*, Don.; Equisetaceae. Used for fractures.

**huria huti** sbst., *Petalidium barlerioides*, Nees.; Acanthaceae,—an undershrub 2-3' high, with oblong leaves, and flowers sessile and crowded on shortened lateral branchlets between large ovate bracteoles.

**huria-ji** Ilas. **huria-jiu** Nag. I. abs. n., also in the rfx. form, dejection, sadness, caused by the conduct of others towards one, v. g., by a scolding, in entit. to *ulās*, sadness in general; *orasi*, discouragement, despair; *unlutur*, *lusundu*, want of hope of getting cured from sickness: hontae la graicabotana enara *huriaji* numakia.

II. adj., with *urj*, dejected or sad thoughts on account of the conduct of others towards one: inia moure *huriaji* urj purage mena.

III. trs. caus., to aggrieve, to afflict smb. by one's conduct: *erateke huriajika*.

IV. intrs., (1) prsl., to be sad as described: *huriajintane*, he feels aggrieved; *huriajinane*, he grieves on my account, he feels aggrieved by me. (2) imprsl., with inserted prsl. prn., same meaning: *huriajijau*, he feels aggrieved.

*huriaji-n*, *huriajin-n* rfx. v., same meaning: *huriajintane*.

*huriaji-p-i*, *huriajin-piu* repr. v., to aggrieve each other.

*huriaji-o*, *huriajiu-o* p. v., to be afflicted by others: *huriajiakane*.

V. adv., (1) with the affxs. *ange*, *ge*, modifying *kai*, *rikan*, with sad-

ness as described, so as to afflict others. (2) with the aff. *oge*, modifying *kaji*, *eraw*, *riku*, *rikap*, *aum*, so as to afflict; so as to get afflicted: *huṛiṇjiogee kajiadlea*; *iniṇ kaji huṛiṇjiungeṇ aumkeda*.

**huṛiṇ kāṇpuṭki** Has. **huṛiṇ kāṇbuṭki** Nag. sbst., *Gymnopetalum cochinchinense*, Kurz.; *Cucurbitaceae*. See under *kāṇbuṭki*. (2) syn. of *kāṇsaṭṭa*, *merommeduṇṇi*, *Bryonia laciniosa*, Linn.; *Cucurbitaceae*.

**huṛiṇ kesari** sbst., *Scirpus erectus*, Poir.; *Cyperaceae*,—a glabrous herb with terete stems, 2-12" high, and spikelets clustered in a single lateral dense head.

**huṛiṇ kherere**, **kherere** sbst., the Shabhin Falcon, Falco peregrinator, in entr. to *banda kherere*, the Peregrine Falcon. The shabhin strikes its quarry (pigeons, parrots, etc.) in the air, and the Mundas erroneously believe that it has a claw on the top end of the wings with which it strikes the neck and severs the head, eating only the latter: *apāroḇeṭṭire sarsar mena*, *enato hotṭree ṭapaḍḍkoa*; *bō eskargoe jomea*.

**huṛiṇ kikir** Has. **kikir** Nag. sbst., the Common Kingfisher, *Alcedo ispida*.

**huṛiṇ kilkila** Nag. syn. of *marāṇ kikir* Has. sbst., the White-breasted Kingfisher, *Haleyon smyrnensis*.

**huṛiṇ kode** Nag., syn. of *ṭeperako de* Nag. **indikode** Has. sbst., the earliest variety of *Eleusine coracana* ripening at the end of August

Its seeds are red.

**huṛiṇ konga** sbst., *Sansevieria Roxburghiana*, Schult. f.; *Haemodorraceae*,—the Indian Bowstring Hemp, with tufted linear-ensiform, semi-terete, rigid, fleshy leaves, unarmed, slightly striated, and fibrous, 1-3' long. The flowers are greenish white, ½" long. Strips of the leaves, without further preparation, are used to tie laths and thatch to the roofs.

**huṛiṇ kongad** sbst., a decumbent or trailing herb so called, with stems one cubit long, and seeds embedded in cotton like those of *marāṇ koṇṇad*.

**huṛiṇ kukūratasaḍ** sbst., a form of *Setaria glauca*, Beauv.; *Gramineae*. See *kukūratasaḍ*.

**huṛiṇ kuru** sbst., *Blumea oxyodonta*, DC; *Compositae*,—a slender decumbent herb with spinulose-toothed, alternate leaves.

**huṛiṇ luduludiatasaḍ** syn. of *buruluduludiatasaḍ*.

**huṛiṇ mani** syn. of *ṭurimani* (Sad. *ṭurimani*) sbst., *Brassica Napus*, Linn.; var. *dichotoma*, Prain; *Cruciferae*,—the Tori or Indian Rape, a cold-weather crop of oil seeds, a herb with lobed, auriculate and stem-clasping leaves, green above, and without hairs. The seeds are small, globose and reddish.

**huṛiṇ maraṇṇa** syn. of *luputiani maraṇṇa* sbst., *Peristrophe bicalyculata*, Nees.; *Acanthaceae*,—a spreading herb, 8-10" high, with entire leaves, and flowers, the rose two-tipped corolla of which is less

**huria minqilala**

than  $\frac{1}{2}$ " long.

**huria minqilala** sbst., *Sida cordifolia*, Linn.; Malvaceae,—a softly hairy erect weed with cordate leaves and pale yellow flowers.

**huria mothatasaq** sbst., *Bu'bostylis barbata*, Kunth.; Cyperaceae,—a small tufted annual grass with bristle-like stems, 2-10" high, and spikelets clustered in globose heads.

**huria nqbael** sbst., *Tylophora* (?) a slender creeper with stems 3' long, and opposite, oblique lanceolate cuneate, acuminate leaves 1" long. The smell of the plant is said to drive away snakes, and the root is applied to snake bites. It is also mixed with the brew of rice beer which it renders exceedingly intoxicating.

**huria onol** sbst., *Hemidesmus indicus*, Br.; Asclepiadaceae,—a slender climber, 6-8' long, with milky juice, opposite elliptic leaves, and dark-purple, thick-lobed flowers,  $\frac{1}{2}$ " across, in opposite, crowded, subsessile, axillary cymes.

**huria onolsia** Has syn. of *tonanol*, *oteonol* Nag. sbst., a creeper so called, with milky juice and opposite, linear, acuminate leaves, 3-5" long. We never found a specimen more than a cubit long and never saw it in flower.

**huria palandu** syn. of *huria tiqtoroq* sbst., *Combretum nanum*, Ham.; Combretaceae,—an undershrub, 1-2' high, with woody rootstock and dense racemes of small white flowers.

**huria puficira**

**huria pifijintu**, **huria pifijintu** sbst., *Cyperus umbellatus*, Bth.; Cyperaceae,—a sedge less than 2' high with a triquetrous stem surmounted by leafy bracts and umbelled inflorescence.

**huria pifijifi** syn. of *garasokoq*, sbst., *Crotalaria calycina*, Sbrank; Papilionaceae.

**huria pifisokoq** sbst., *Crotalaria albida*, Heyne; var., *ejuntata*; Papilionaceae,—a small perennial, slender, obscurely sticky undershrub, 1' high, with linear obtuse leaves, and yellow flowers in terminal racemes.

**huria pifusia** syn. of *entunatar*, *darikakiru*, *tanured*, *haruaq juite*, sbst., *Cissampelos pareira*, Linn.; Menispermaceae—a slender climber from a perennial rootstock, with petiole deltoid or broadly ovate leaves, small whitish male flowers in axillary cymes, female flowers clustered in the axils of leafy racemose bracts; and orange or scarlet drupes. The roots are long, slender and cylindrical, and are one of the ingredients of the ferment for rice beer. These roots are administered for stomach-ache, not for diarrhoea: for children they are ground; grown-ups eat them as they are. A well grown plant has roots enough for 3-4 days' doses.

**huria puficira** Has. syn. of *luputiam jong* Nag. sbst., *Sporobolus diander*, Beauv.; Gramineae,—a slender grass with stems 1-3' high, narrow leaves and a very

narrow short-branched panicle.

**hur̥a reā** sbst., a small insect called in India the green fly. These insects walk sideways and are a pest both in the mango trees under the leaves of which they hide, and in the bungalows where they are attracted at night around the lamps.

**hur̥a sarsiranu** sbst., *Eclipta alba*, Hassk.; Compositae. See *bengraj*.

**hur̥a sāōr̥j** syn. of *pardia*, sbst., *Blainvillea latifolia*, DC.; Compositae,—a rigid, hispid weed, 1 3' high, with opposite leaves, small subdisciform flowerheads and triquetrous seeds.

**hur̥a senge'sui** sbst., *Leucas martinicensis*, Br.; Labiatae,—an erect, rigid, annual herb, 3' high, with ovate leaves and small white flowers in globose axillary whorls.

**hur̥a serāl** sbst., the Whistling Teal, *Dendrocygna javanica*.

**hur̥a sikribā** sbst., *Torenia edentula*, Griff.; Scrophulariaceae—a small erect annual herb with opposite leaves, and rather nice flowers, the two-lipped calyx of which is five-winged and the wings decurrent on the pedicels.

**hur̥a tināto:ōēn** syn. of *hur̥a palanda*.

**hur̥a tūrī** syn. of *hur̥a harjya*.

**hur̥a ŋonakera** Nag. sbst., *Musa ornata*, Roxb., Scitamineae,—a shrub-like herb 3-5' high, with slender stems and firm inedible fruit.

**hur̥a ŋonamaga** Nag. sbst., *Pulicaria angustifolia* DC.; Compositae,—a softly pubescent annual herb

with alternate, sessile, narrow-based leaves, and yellow, rayed flowerheads.

**hur̥a-ufū** sbst., *Flemingia bracteata*, Wight; Papilionaceae,—an erect shrub, 3-6' high, with lanceolate leaves rounded at the base, and flowers in small cymes each hidden between two broadly cordate, foliaceous bracts,  $\frac{3}{4}$ " long. These form dense panicles.

**\*hur̥ka, huruk** Nag. (Or. *huruk*) syn. of *ṭara* Has. I. sbst., a wooden bolt devised to fasten a double-leaved door or shutter: *duarē hur̥ka menā*. This bolt is a lath about 18" long. It is level on the lower side, but in the middle of the upper side, its thickness is reduced to half over the length of one foot, and one end is slowly bevelled towards the tip. It is held on one door leaf by a wooden staple consisting in a vertical lath with, underneath, a groove of the same section as the middle part of the bolt. Both ends of this lath are thinned down so as to be easily screwed to the leaf. The bolt slides horizontally in the groove, the thick ends acting as stops. A similar staple is fixed correspondingly on the other leaf, and when the levelled tip of the bolt is caught in its groove, the door is firmly shut. The same contrivance can also be used to fasten a single-leaved door if the second staple is fixed to the frame.

II. trs., to fasten by means of this contrivance: *duar hur̥katam*.

*hur̥ka-g* p. v., thus to be fastened:

## hurkað

duar *hurkaakana*.

*hurkað*, *hurkað* syn. of *garjað*.

*hurkað-uṛuṛa*, *hurkað-uṛuṛa* syn. of *garjaðuṛuṛa*.

*hurka-tenekad*, *huruk-tenekad*

Nag. syn. of *ṭaratenekad* Has. sbst., the two wooden staples of a *hurka*.

*hurmuṛað*, *hurmuṛiā*, *hurmuṛiā* (Sad. *ku'mail*) connotes want of attention, I. sbst., haste, hurry, impetuosity, precipitation: *hurmuṛaðṛṛe* hijḍipili isuiṛa riṇa-jana, in my precipitation I forgot to bring a lot of things.

II. trs. caus., to urge on to quick action or instant reply; to overwhelm with work or questions without leaving time for reflexion: *alom hurmuṛaḍiṇa*, *uṛṛikainame*; *kuli hurmuṛaḍea*, *hukume hurmuṛaḍkiṇa*.

*hurmuṛaḍ-n* rflx. v., to hurry, to do smth. hurriedly: *herṛe hurmuṛaḍn-jana*.

*hurmuṛaḍ-ḡ* p. v., (1) to be urged on or overwhelmed as described: *hurmuṛaḍianaiṛa*, enate kāudublagatin-ḡoina uduḅkeda, no time for reflexion was left me and so I revealed things that I should have kept secret; *kuliṇa hurmuṛaḍjana*; *kuli hurmuṛaḍjana*, the questions followed each other quickly. (2) fig., to fall headlong, tumble and roll over: *siṇigir-ṛea jilaḍjancinṛa hurmuṛaḍjana*, having slipped on the slope I was precipitated downwards.

III. adv., with or without the affs. *ange*, *ge*, *ḡge*, *tan*, *tange*, modifying *rika*, *rikan*, *rikaḡ*, *acu*, *hukum*, *kuli*, *tabaḡ*; *hurmuṛaḍe rikakeḍlea*;

## huṛuṛ

*hurmuṛaḍtane* *tabalena*.

IV. adverbial aff. to *acu*, *hukum*, *kuli* and, in the p. v., to *tabaḡ*.

*huṛu* Kera. syn. of *baba*.

*hōru* var. of *hōru*.

*hur-ḡḡ* syn. of *hoṛoḡḡ*, sbst., a climbing fern so called.

*huṛoḡḡpu*, *huṛoḡḡpu-baḡel* var. of *haroḡḡpa*.

*hurūgur* (same root as *hadagar*) onomatope, I. sbst., the roar of some kinds of wild animals smaller than the royal tiger, especially of the *ḍurkula*, in entrd. to *hāṛa*, the roar of the royal tiger: *nenida hatuāte hurūgur aiṁmjana*.

II. adj., with *kakala*, *sari*, same meaning.

III. intrs., to roar as described: *ḍurkula hurūgurjada*.

*hurūgur-en* rflx. v., same meaning: *han lōrre miad kula hurūgurentana*. *hurūgur-ḡ* p. v., imprsl., of such a roar, to be uttered: *apisa nenida hurūgurlena*.

*hu-n-urūgur* vrb. n., (1) the loudness of such a roar: *hunurūgure hurūgurla*, *hoṛoko nirte horako dārābara-jana*, a leopard roared with such force that people (in their flight) did not know whither to run. (2) the act of roaring thus: *misa hunurūgurdo sobenko kako aiṁmla*, *barsaleḍci sobenko aiṁmkeda*, at first its roar was not perceived by all, but soon all heard it.

*huṛu-huṛi*, *huṛu-huṛia* vars. of *hoṛohori*.

*huṛu-huṛu* var. of *hoṛohoro*.

*hōru-hōru* var. of *hōrukōru*.

*huṛuṛ* var. of *haruṛ*.

## huṛuk

huṛuk var. of *hurka*.

huṛukaō var. of *hurkaō*.

huṛuk-ṭenekaḍ var. of *hurkaṭenekaḍ*  
huṛūmuṣaō, huṛūmuṣiā, huṛūmūṣiā  
vars. of *hurmuṣaō*.

huṛuppu, huṛuppu-bagel var. of  
*harabpa*.

huṛuṛi Nag. var. of *huduṛi*.

husaṅgiqbā-daru sbst., *Saraca indica*, Linn.; *Caesalpinieae*,—a low tree, very beautiful when in flower. The leaves are even-pinnate and the large orange-scarlet flowers have no petals, only sepals. The pod is 4-10" long by 1½-1".

husiḍ I. sbst., scrapings, shavings: ne *husiḍko* jogiritape.

II. adj., with *daru*, *soṭa*, a tree, piece of wood or stick which has been scraped or planed.

III. trs., to scrape off, generally with an implement, as a hoe or knife; to plane: kolom amiratanre kuḍlamteko laea karedoko *husidea*, when cleaning and levelling a spot for a threshing floor, they either cut it superficially, or scrape it, with a hoe; merom rōkiate jān jatate kare cailate kare katute rōngoakan ūḥko *husiḍirita*, when (after slaughtering and before cutting up) a goat, they have burnt its hair, they scrape off the burnt hairs with a piece of stick, a chip of wood or a knife; baṛhiko takāta randateko *husidea*, carpenters shave planks with a plane. *husid-en* rflx. v., to scrape the tongue with a split *karkaḍ* (twig used as toothbrush): karkadenjanci caṭṭakan karkaḍte alarāko *husidena*. *husid-ḡ* p. v., to be scraped or scrap-

## husiḍ-nana

ed off; to be planed.

*hu-n-usiḍ* vrb. n., (1) the extent of scraping: *hunusiḍ* *husiḍkeda*, en soṭa sunumtaḍlekae baikeda, he has scraped the stick so well that he has quite polished it. (2) the act of scraping: *hunusiḍ* kam taḍkakeda, takāta karakasuagea, thou hast not planed the planks well, their surface is rough. (3) the thing scraped: nea okoḍa *hunusiḍ*? karakasuagea, who has scraped this? It is not smooth; ne kolom okoḍa *hunusiḍ*? By whom has this threshing floor been scraped and prepared?

*husiḍ-eṇḍa*, *husiḍ-eṛa* Nag. intensive prd. of *husiḍ*, without vrb. n., to scrape altogether; to scrape off altogether.

*husiḍ-etara* trs., to scrape or plane so as to render thin an object with a flat surface.

*husiḍetara-ḡ* p. v., corresponding meaning.

*husiḍ-giri* Has syn. of *husiḍeṇḍa*.

*husiḍ-goṭa* trs., to scrape or plane, so as to render cylindrical.

*husiḍgoṭa-ḡ* p. v., corresponding meaning.

*husiḍ-hunḍi* syn. of *kokoraō*, trs., to scrape together: sarahasako *husiḍhunḍitam*, scrape together the manure decomposed on the surface of the ground.

*husiḍhunḍi-ḡ* p. v., corresponding meaning.

*husiḍ-nana* trs., to scrape or plane a cylindrical object so as to render it thin.

*husiḍnana-ḡ* p. v., corresponding meaning.



**husiq sam** trs. to strepe or plane so as to render even or level.

*husiqsam-q* p. v., corresponding meaning.

**husiq-sij**: syn. of *husiqsam*.

**husir-daru** Nag. **busri-dard**, **busi-fi-daru** Has. sbst., *Stereospermum suaveolens*, DC.; Bignoniaceae,—a large tree with bipinnate leaves and sweet-scented purple flowers, over 1' long, in large, lax, terminal panicles.

**husiki aŋa** Has. syn. of *pirijoŋaŋa* Nag. *piricilomŋa*, *pusikaŋaŋa* *pusiganjuara*, sbst., *Oxalis corniculata*, Linn; Geraniaceae,—a small trefoil with yellow flowers, common by roadsides and on cultivated ground. The leaves are acidulate and are eaten raw.

**husuŋiq, usuŋiq** Has. syn. of *berusaŋga* Nag.

**husŋi-daru** var. of *husirdaru* Nag.

**huti** I. sbst., (1) any kind of beetles boring galleries in dry wood. See contradistinctions under *hoŋq*.

(2) syn. of *suruŋi*, a tiny weevil attacking stored paddy, rice or pulses.

(3) a roundish beetle attacking stored chick-pease (*bū*).

II. adj, with *daru*, *baba*, *caŋli*, *rāŋi*, *bū*, attacked by such beetles.

III. trs., of such beetles, to attack wood, paddy, etc.: *daruko hutikeda*; *bibako hutikeda*, the rice weevils have attacked the paddy.

*huti-q* p. v., to be attacked by such beetles: *daru hutikana*, *baba hutikana*.

**hutiq-daru** sbst., two plants: (1) *maruŋ hutiq*, *Strobilanthes auric-*

*ulatus*, Nees; Acanthaceae,—a shrub, 5-7' high, with opposite sessile, serrulate, auriculate leaves, and pale purple or blue flowers in terminal linear oblong, vertic spikes. (2) *huriz hutiq*, which see.

**hutiŋ** (Sad) sbst., a large kind of mouse, as large as the *irugu* and *tumbacuŋu*, but whiter on the belly. They dig their holes straight down (*biŋteko unŋui*), not slantingly as rats do. Around the outlet there are one or two rows of small stones, even when they happen to make their nest in an old white-ants' hill. The hole is generally made on sloping ground and the spot is so chosen that no rain water can flow into it: *hutiŋkole putilekka*, *paŋcapuŋcuk-tanko uruŋjana*, we poured water in a nest of *hutiŋ* mice, they darted out.

**hutiŋ-heol** sbst., the small stones rejected by the *hutiŋ* mice when they make their nests, and disposed in one or two rows around the outlet.

**hutum** Has. syn. of *poŋ* Has. *kurkuca*, *puŋj*, *poŋj* Nag. I. trs., (1) to rinse the mouth: *moŋ hutumlem*. (2) of a suckling baby, to throw back the milk into the mother's breast and so stop the flow of milk and consequently cause a distension of the breast which may end in a sore on the nipple: *hon hutumkŋa*; *hon toae hutumkeda*.

II. intrs, syn. of *hutumruŋaŋ*, of water in a rice field, to be held up by a ridge so as to rise over the

field. The Mundas conceive this as a throwing back of the water after it has flowed towards the ridge, and been stopped by it: en loṭore dā kā hutumbana, janō boḡkultana, enamento lobḡ banoa, the water never rises over this field, it always flows off (because the ridge is too low), that is why there is no deposit of humus.

*hutum-en* flx. v., (1) to rinse the mouth: moa hutumenme; parci dāte hutumenme.

*hutum-g* p. v., (1) of the mouth, to be rinsed: amā moa hutumakana ciānṛige? (2) of a woman, to have the flow of her milk stopped as described: toain hutumakana.

*hutum-rûraq* p. v. same meaning as the intrs. of *hutum*: kā somakan loṭonā api puṇṇḡge salanḡṛere enā dā hutumrûraṇa, when a field is not level, the water will remain standing over it only if a rather high ridge be made.

*hutuma* Nag. var. of *huduma*.

*haturulata* var. of *hurlata*.

*huṭar-daru* sbst., *Indigofera arborea*, Roxb.; *Papilionaceae*,—a shrub with odd-pinnate leaves of 13-17 leaflets, and large pink flowers. These flowers are sold in the markets and are used as a vegetable. *Fide* Haines, a decoction of the roots is given in coughs.

*huṭir* Has. *huṭṭir* Nag. (II. *khar-raṭu*, snoring) I. sbst., snoring: *huṭir aiampṭana*.

II. intrs., to snore: *huṭirkedae*, *huṭirkenae*.

*huṭir-en* flx. v., same meaning:

nīdo janaḡ nekagee *huṭirena*.

*huṭir-g* p. v., intrs., of snoring, to take place: tis anida ale orare purage *huṭirena*.

*hu-n ḡṭir* vrb. n., the amount of snoring: *huanṭire huṭirena jaṇḡṛanko aiumpa*, he has the habit of snoring so loudly that people hear him from the neighbouring houses.

*huṭuḡ* sbst., a boulder.

*huṭuḡ-g* p. v., in the pf. past, to have boulders: ale disum kāḡ *huṭuḡakana*, there are many boulders in our country.

*huṭu-h* (u) Has. (Sd) *uṭu-uṭu* Nag. of elephants, buffaloes and other large animals; in jest, of people, especially when moping. I. -bt, the act of standing motionless for a long time: inṭi *huṭuṭu* leṭṭe kadr ḡḡṭa.

II. intrs., to stand motionless for a long time: hati horaree *huṭuṭuakada*.

*hutuhutu-n* flx. v., same meaning: ne hou moḡḡṭas *hutuhutunana*, for a whole hour this child stood moping and motionless.

III. adv., with or without the affs. *ange*, *ge*, *ṇge*, *tan*, *tange*, also *huṭu-ke-huṭuken*, modifying *tiṇḡun*, *rikan*, *hārā*: hati birhorare *hutuhutunge* namṭāci gambaraḡapuṭṭanle ruarjana, having met in the forest an elephant motionless on the path, we slunk back; eekunam leṭṭana? enāṇāte *huṭukenhuṭukenem* tiṇḡuakana; ka nitam bano ci? What art thou looking at, standing there so long without moving? Hast thou no work?

## huŋulɥ

huŋulɥ, uŋulɥ syn. of *mañkal*, sbst., the Crow-pheasant, *Centropus sinensis*.

huŋumbɥ Nag. syn. of *joke, jone*, Has. sbst., an excrescence on trees or men.

huŋumbu-gɔ p. v., to get such an excrescence : ne daru *hutumbuakana*. *hutumbuange* adv., modifying *mō*, *odoro*, *rikaɔ*, *nelo*.

hūc, hūcu with long *ū* (H. *jhókā*) I. sbst., the act of pushing forward (in the *hapardāɔ* game) one of those players who have been caught, and so send him running in one's stead : *hapardāinunare api hoɔoko saŋkekoate hūcu hobaoa*.

II. trs., (1) to push smb. as described : *hapardāinunare hartani jēlakankoe hūckoa*. (2) to swing the arm : *tīi hūcujada*. (3) to swing smth. in the hand : *laltin alom hūcuia*. (4) to cause smb. to swing in a swing or clinging with the hands to a branch of a tree : *miad honko hūcukja*, *tīi pocotada ade uŋlana*.

II. intrs., of an object, to swing because the support, under which it hangs, moves : *laltin hūcutana*, *baēar kaŋotape*, the lantern (under the cart) swings about, shorten its rope. *hūc-en*, *hūcu-n* rflx. v., to cause oneself to swing or let oneself be swung.

*hu-p-ūc* repr. v., (1) to push each other forwards in turns, in the *hapardāɔ* game. (2) to cause each other to swing in turns : *hapardāinunare oɔ hūcuinureko hupūca*.

*hūc-ɔ*, *hūcu-ɔ* p. v., meanings cor-

## hū-hū

responding to the trs.

*hūc-inunā*, *hūcu-inunā* with long *ū*, I. sbst., the play at swinging, with a swing or otherwise.

II. intrs., to play at swinging : *hūcuinunatanako*.

*hū-hū* (first *ū* long, the other short) I. interjection used to taunt smb. who is not strong enough to do a thing or does it badly : *hūhū ! amleka danagraia taiken dipili nekanako miɔ titeɔ rimjaɔ taikena ! Too bad ! When I was thy age I could lift such things with one hand !*

II. intrs., (1) to use this interjection : *enka alom hūhūia*. (2) with ind. o., to address smb. with this interjection : *enka alom hūhūaiia*.

*hūhū-n* rflx. v., to use this interjection : *aĩnā lā leltem hūhūtana*, *neti am misa lātania lellemā*, thou laughest at my way of paring ; there ! take my adze and let me see once what thou canst !

*hū-hū*, sometimes *hū-hū-hū* onomatopoe, I. sbst., (1) the call of the rock horned owl : *dundukoɔ hūhū misao ci kam aĩumakada ?* (2) the cooing of a pigeon : *dudūmulkoɔ hūhū purasa aĩumakana*.

II. adj., with *sari*, *ɔq*, *kakūla*, same meanings.

III. intrs., (1) of a rock horned owl, to call : *dundu hūhūjada*. (2) of a pigeon, to coo : *dudūmul hūhūjada*.

*hūhū-n* rflx. v., same meanings : *kaŋākomundu japare dunduko hūhūna*, *ente kaŋākom uŋuajan-eiko sabia aɔ goŋa hoŋomoko jomia*, *enaga daro bāriko sarceɔ ; dudūmulko*

*hûhûna.*

*hûhû-ŷ* p. v., imprsl., of this call or cooing, to be uttered : undu japare *hûhûjanre* karâkom urûaon ; ne capture *hûhûlena*, cilkan dudûmul *gitîlana* ?

IV. adv., with or without the afxs. *ange*, *ge*, *ŷge*, *tan*, *tange*, also *hûleka*, *hûkenhûken*, modifying *ra*, *sari*, *kakûla*, *rika*, *rikan*, *aïumq*.

**hâhâ-hûhû** with short nasals, onomatope, I. sbst, the moan of a person shivering with fever : ne orare okoe ruatana ? *hûhûhûhû aïumqtana*.

II. adj., with *geraq*, *kakûla*, same meaning.

III. intrs., thus to moan : okoe *hûhûhûhûjada* ? enarandado purâ-

gee *hûhûhûhûkena*.

*hûhûhûhû-n* rfx. v., same meaning : biriqlqte jirubasadime, enarâtem *hûhûhûhûântana*, get up and warm thyself thoroughly over the fire, thou art shivering and moaning with fever already for a long time.

*hûhûhûhû-ŷ* p. v. imprsl., of such moans, to be uttered : ne orare *hûhûhûhûântana*, okoe ruatana ?

IV. adv., with or without the afxs. *ange*, *ge*, *ŷge*, *tan*, *tange*, also *hûhûkenhûhûken*, modifying *geraq*, *rikan*, *aïumq*.

**hât**, **hâtŷ**, **ât**, **âtŷ** with long â (II. *âtŷ*) sbst., a camel : *hûtuke deako* *nakurudakana* ad *hoŷoko kokodorqakana*, camels have a hunched back and a curved neck.

लाल बहादुर शास्त्री राष्ट्रीय प्रशासन अकादमी, पुस्तकालय  
L.B.S. National Academy of Administration, Library

## मसूरी

MUSSOORIE

यह पुस्तक निम्नांकित तारीख तक वापिस करनी है ।

**This book is to be returned on the date last stamped**

[illegible]

R  
307.703

Hof  
v.6

अवधि संख्या  
ACC. No. ~~21497~~

118526

वर्ग संख्या

पुस्तक सं.

Class No. .... Book No. ....

लेखक

Author... Hoffmann, J. ....

शीर्षक

Title... Encyclopaedia Mundarica.

विज्ञान विभाग | ...

R  
307.703

Hof V.6

LIBRARY

LAL BAHADUR SHASTRI

National Academy of Administration

MUSSOORIE

~~21497~~

118526

Accession No. ....

1. Books are issued for 15 days only but may have to be recalled earlier if urgently required.
2. An over-due charge of 25 Paise per day per volume will be charged.
3. Books may be renewed on request, at the discretion of the Librarian.
4. Periodicals, Rare and Reference books may not be issued and may be consulted only